

The Bombay Guardian.

A CHRISTIAN WEEKLY NEWSPAPER CIRCULATING THROUGHOUT INDIA.

VOL. XXXV. NEW SERIES.—No. 34. SATURDAY, AUGUST 24, 1889.

RS. 6 PER ANNUM IN ADVANCE
WITH INDIAN POSTAGE RS. 7-10
SINGLE COPY ANNAS TWO

WEEKLY REVIEW.

—THE accounts which reach this country of the Shah of Persia's visit to England are chiefly tales with very shadowy foundation, of some little eccentricity whereby he has amused the English people. It is good to hear from Bradford news of a different character. At the time of the Shah's visit to this northern town the members of the Society of Friends in the neighbourhood were assembled for their Quarterly Meeting. Taking this coincidence as an opportunity, which ought not to be lost, of informing him that the Christian people of England take more than a mere material interest in him and his people, it was decided to present the Persian Monarch with a portion of the Scriptures in his own language, accompanied by a suitable address. The parts of the Bible selected were a copy of the New Testament and a separate copy of the four Gospels and the Acts of the Apostles. Three well-known Friends presented these on behalf of the Society, and in reply to the Shah's questions briefly explained the nature and principles of the religious body which they represented. The Shah expressed his pleasure at receiving the deputation and promised to read the books. The address presented with them ran as follows—

As a company of people holding the Christian faith, assembled in Bradford at the time of your visit to this town, we desire to join with our fellow-countrymen in offering you our hearty greeting and goodwill. We beg your acceptance of a copy of a portion of the Holy Scriptures, on which our faith is founded, the truths contained in which are precious to us as teaching the love of God offered to all people.

It is in the acceptance of the teaching of this Book that we find true happiness and blessing, and we earnestly desire that God may grant these blessings in full measure to you and to your people.

—It has been asked how it is that Englishmen in India a century ago, went through hard work in this hot climate that makes some Britishers of the present day shudder to think of. One reason is that whilst the use of whiskey is almost universal amongst Europeans in India to-day, a century ago it was almost unknown. We have before us a bundle of advertising slips inserted in a local contemporary. The first is that of a well-known whiskey-firm who state that their sales are yearly increasing in India and Burmah. They bottle their poison in England, and expatiate on the danger of buying whiskey bottled in Asia, because the bottles may have been cleansed in water that is not fit to drink! The next advertising slip is that of an old Highland whiskey, specially prepared for India, China and Burmah. The next slip advertises cheap whiskey in gallon jars.

—MR. CAINE'S periodical, *Abkari*, is, as usual, vigorous. He points out from Government reports, that beer-imports into

India have increased 36 per cent., since 1879, and says, "Look where you will, in every province and district of our great Dependency, the consumption of every kind of intoxicating liquor is steadily growing under the fostering care of the Government."

—THE American Bishop Hurst is valiantly fighting for the people of India in the *Century*. He gives a history of the *Apha Shrab*, "Government Shame Water," or the licensing, manufacturing and encouragement of the sale by the Government of India of intoxicating liquors. He concludes his article with the hopeful words, "The missionaries in India are awake. . . . All the churches are interested. At union conventions discussion of this subject forms an important part of the programme. The English people are becoming aroused. . . . India will be conquered for Christ. It will be a complete conquest—alike over the evils of false faiths and the vices which still grow as tares among the wheat in Christian lands."

—"THE Indian Excise System and How to Reform it," is a closely printed pamphlet of over one hundred pages, which has been brought out by our energetic Temperance friends at Darjeeling. It is full of important facts, and in the main comes up to the standard of Prohibition. One strong argument from a utilitarian point of view is the fact that the drink-revenue does not pay, in that it cripples other revenue-paying trades. A large number of individual opinions of planters, Native and European editors and others, form the finale of an interesting pamphlet. An expense of some four hundred rupees has been incurred in issuing and distributing it broadcast over India, and in getting up the great Memorial lately sent to Government upon the subject. Towards this only Rs. 77 has been subscribed. The promoters justly say that it will not be right that "those who have already contributed the labour shall also have to bear the expense," and ask for further subscriptions, which may be sent to the Rev. A. Turnbull, Hon. Secretary, The Mission House, Darjeeling, N. India.

—THE Moravian Missionaries in Labrador have no direct means of communication with the relatives and friends they have left, other than by the little mission vessels which annually convey needful stores and literature to the workers in the far North. A very interesting farewell meeting was recently held on board one of these ships, the *Harmony*, as it lay in the London docks preparatory to starting on its voyage. Among the passengers were some new missionaries and some who were returning from a furlough after many years of service. Some of those who spoke told of the care of God over the mission vessels as year by year they make their perilous voyage. For 119 years a ship has been regularly des-

patched, and though dangers have been encountered not one has failed to reach the desired haven. On one occasion when the vessel reached the shores of Labrador, landing seemed impossible on account of the blocks of ice along the coast, but suddenly the ice was rent by a flash of lightning and the mission ship passed safely through to its destination. In countless ways these faithful missionaries have proved that "the Lord is round about His people."

—An appeal has been published for aid in building a "plain substantial building" to accommodate the Native Christians of Kalimpong, Darjeeling, in their worship. The Scotch Mission has been doing a solid work here. The mission was commenced in 1870. In 1880 there were 44 Christians at Kalimpong, and now there are 333. It is desired to erect a building to accommodate five or six hundred people. The Rev. A. B. Wann, at the Bombay Book and Tract Society's Depot has consented to receive subscriptions from the Bombay district. Will some of our readers help?

—ON July 30th the following reply to the requisition of the Madras English Wesleyan Missionaries was read at the Wesleyan Conference in session at Sheffield:—

Mr. Hughes and Dr. Lunn, having read the letter of Mr. Cooling, desire to say that the articles by "A Friend of Missions" in the *Methodist Times* were a general discussion of Indian Missions, and had no exclusive reference to our own society. They also desire to point out that in some respects they are incorrectly quoted by Mr. Cooling, and that they repudiate the construction he has put upon words which they did employ. While still adhering to the opinions they have expressed, they emphatically deny that those opinions involve any such conclusions as have been assumed by Mr. Cooling and the Madras brethren. Dealing with questions of policy and administration which they hold to be fairly open for discussion, they never intended to reflect in any way on their missionary brethren in India, for whom they cherish a brotherly regard, and in whose earnestness, fidelity, and Christian consistency they have entire confidence. They find that certain words used in the articles are capable of the interpretation which the Madras missionaries have put upon them. They never intended to convey any such meaning, and very much regret that they should have quite unintentionally caused pain to devoted brethren, whom they desire to support and encourage by every means in their power.

The Committee appointed by the Conference to enquire into the matter "receives with satisfaction" this statement, and its action was endorsed by the Conference by "an immense majority." Dr. Lunn and the editor of the *Methodist Times* were present and spoke. Both strongly maintained their previous positions, but insisted that they attacked systems and not persons.

—THE *Reaper* (Scotch Christian paper) says that the command of Christ to Christian missionaries is not the teaching of algebra and euclid, important as those

studies are in their place, but the "teaching them to observe all things whatsoever I have commanded you." This teaching is to be found in the Bible, which should be the only text-book of every genuine missionary.

—MR. D. L. MOODY has taken a new departure in his splendid work at Northfield, Massachusetts. He has sent out an invitation not only to young men who are college students to come and study the Bible with him at Northfield, but also to all young women students on equal terms. He says that if he had the money to increase the accommodations of his Bible School for girls at Northfield as he would like to do, there are one hundred young women applicants whom he could welcome there. The *Chicago Union Signal*, says, "Certainly money could not be better invested than in helping Mr Moody to this enlargement of his resources."

—WE have been informed that the Government of India is experimenting in the Panjab for the purpose of introducing the cultivation of opium into that province. It is stated that opium seeds have been issued by high officials to Government servants and contractors for this purpose. One of the spots alleged to be chosen is Bhagwanpura, near Lahore, the seat of Government in the Panjab. The meaning of the Hindustani words *Bhagwan-pura* is "the town of the Almighty God." The use of opium is scarcely known in the Panjab. If the cultivation of the drug becomes an actual fact, it will not be long before Bhagwanpura "the town of the Almighty God" will be over-run with opium-hells. Such official actions as these will strengthen the cry, which is growing louder day by day in England, for a searching investigation into British administration in India.

—MR. WALLACE J. GLADWIN writes a burning letter on India to the *Chicago Union Signal*, the organ of the two hundred thousand members of the Woman's Christian Temperance Union of America. He says—

It is a plain and awful fact that opium is doing a fearful amount of harm in India. It is robbing and murdering England's conquered subjects in India, Ceylon and Burmah, and is the same deadly foe to moral and religious progress as in China. This fact is known to some, but is not sufficiently published and used in the crusade. Let it be remembered that not only is the revenue of five million pounds sterling a curse to India, because it is the price of China's blood, but a multitude of the people of India are going down to destruction under the chains of the same wretched slavery.

Just before leaving India I visited some of Bombay's licensed opium hells. The great civilized and so-called Christian government of England has its Indian Prometheus chained by cruel habit and influence, while the opium vulture tortures it by a wasting destruction; and the grand rallying cry of Britain's "wise" and "noble" and "honorable" is: "It pays!" Shall not God judge? Shall He not be avenged on such a nation as this?

The opium question is of world-wide importance. It is most intimately connected with our foreign mission work. Aye, and it is fast becoming a home problem too, for in America and England the serpent is surely creeping in among our own race. Cry out, Christians! Let the opium crusade be linked with the temperance and prohibition campaign.

—THE news comes by telegram that Sullivan, the notorious prize-fighter has been sentenced to twelve-months imprisonment for prize-fighting in the United

States. Our American brethren are to be congratulated on this just sentence. In England Sullivan shook hands with the Prince of Wales and smoked a cigar with him, although prize-fighting is as contrary to the law of Great Britain, as it is to that of the Great Republic. It is good to have a just law on the statute books, it is better to have just men who do not fear to carry that law out.

—ALL land purchased for building purposes in the new town of Demorest, Georgia, has a clause attached to the title deeds by which houses built thereon and used for the manufacture, sale or storage of alcoholic liquors, or used for purposes of gambling or prostitution, will be forfeited to the State, and the said traffics immediately suppressed.

—It appears from later details by mail, that there was an error in the telegraphic despatch last week from Simla to the official papers giving details of the speeches in the Viceroy's Council on the new army vice arrangements for India. June, 1883, and June, 1889, were the two dates compared by the Commander in Chief in his address in support of the suspicious clauses of the New Cantonment Bill.

—WE have received the Annual Report of the Moral Reform Union, London, giving details of a widely extended circle of usefulness for the past twelve months. Amongst other subjects, the question of National Disarmament has engaged the attention of the Society. With the Report is issued a statement of facts with regard to the outrageous treatment by the Government of India of the Christian girl-widow, Luchminia, of Patna.

—*Makhzan-i-Masihi* speaking of the late decision in the High Court of the North West Provinces, giving a minor liberty (!) to be a Christian, says—

In the baptism of minors great care should be exercised. If there is good reason to fear that they have not the intelligence or courage to stand a searching examination, we counsel delay. If they are clearly "born of the Spirit" we would not hesitate. Be assured of this, and God will shew Himself again and again, as in this case, wiser and stronger than all who oppose. In the hour of trial He will give the young convert wisdom and courage.

—THAT indefatigable Christian man, John Gritton, writes to the Christian papers telling the progress of his Society (the Lord's Day Society) in combatting the breaking of the fourth commandment. He and his colleagues are hard at work winning over the most Sabbath-breaking business corporation in England, the London and Brighton Railway, by means of appealing to the individual consciences of the shareholders. Some time ago they had won over 28,200 votes in this company to the side of Sabbath-keeping. To-day they have 39,700 votes, representing £1,755,000 stock.

—THE American Sabbath Union has sent questions to all Railway managers in the United States with regard to Sunday traffic. The majority (eighty-seven) replied, thirty-one saying that it would be right and possible to stop all trains on the Lord's Day, whilst the remaining fifty-six supported a considerable reduction in passenger and goods traffic.

—MRS. HARRIETT GIBSON HERON, a leading missionary-lady in Corea has just been sentenced to death for preaching the

Gospel. The United States Consul has had orders telegraphed to him to immediately interfere in the name of that Government.

—A LEGACY yielding £1,000 a year has been left to the British and Foreign Unitarian Society for the purpose of propagating Unitarianism in Scotland. A very decidedly evangelical Scottish paper says that if the carrying out of this bequest, brings out some men into their true colours who are now sailing under the evangelical flag it will do good work. Speaking of some semi-rationalistic preachers of the present day this paper says,

Multitudes, misled by fine talk about the beauty of Christ's character, and the influence of His life and teaching, fail to see that this is only the outward shell of an emasculated Christianity, and are unconscious of the extent to which their teachers have already departed from the faith. Some blunt questions about their views on the atonement, regeneration, the punishment of sin, the inspiration of Scripture, or even the Divinity of Christ, would probably lead to an unpleasant, yet timely revelation. In this view we are even disposed to welcome a Unitarian propaganda. It would act as a trumpet call to waverers, and compel some who now take shelter behind a vague and pretentious phraseology to declare themselves.

—THE daughter of the celebrated teetotaler, Mr. George White, Sheriff of Norwich, England, was lately married. Eleven hundred of the poorest old men and women of the town were invited to the wedding. They were waited upon by the wealthiest citizens of the town. The only drinks furnished were milk, lemonade and coffee.

—THE Church of St. Peter's at Monkwearmouth, England, lately celebrated its 1,215th anniversary, and the Pershore parish Church its twelfth centenary. The report does not state how many conversions there have been lately in the respective edifices.

—MRS. CLIFFORD, of the Church Missionary Society of Calcutta, has an excellent article entitled "Hints for the Infant Class" in *Lesson Lights* for September. Every Sunday School worker should possess themselves of a copy.

—THE *Union Signal* of Chicago repudiates the right of Governments of any description to muzzle or to regulate the Gospel of Jesus Christ, and ridicules the idea that they have the power either to give or withhold the right to preach or receive it. These remarks were called forth by the permission give by the Boston (Mass.) municipality to preach the Gospel for five weeks on Boston Common. The explanation of this remarkable action is that the rum-selling and Roman Catholic interests have obtained a predominance in the Government of that city.

—THE celebrated Burdette was once asked why he presumed to warn others against going to theatres when he had never been inside one himself. He replied, "For the same reason that ministers warn people against hell, without going there themselves." Much of the corruption caused by theatres can be seen in their precincts, without entering their portals.

—It is stated that the Moravian Church sends out nearly one in every fifty of its communicants as a Foreign Missionary, and that it has two and a half times as many souls under the care of its missions as in its home congregations.

THE PROPOSED SUNDAY DEPARTURE

OF THE MAILS FROM BOMBAY.

All classes of Society in Bombay are in determined opposition to the proposal to start the English mails from this city on Sunday. A public meeting against it is suggested. Meanwhile the Bishop of Bombay has drawn up the following petition, which is being extensively signed:—

To His Excellency the Viceroy and Governor-General of India in Council.

The Humble Petition of the undersigned Christian Inhabitants of Bombay.

Sheweth,—That your Excellency's Petitioners have learnt from the newspapers that your Excellency has consulted, or is about to consult, the Indian Chambers of Commerce upon the question whether the Imperial mails for Europe shall or shall not for the future be despatched from Bombay on Sundays during eight months of the year, and on Saturdays during the South-West monsoon.

That your petitioners believe that the despatch of the mails from Bombay upon the Lord's Day must inevitably lead to its being no longer observed as a day of rest in the banks and mercantile offices of the city, the exigencies of mercantile competition rendering it impossible for firms which might not work up to the hour of departure of the mails, to hold their own in the long run against other houses which might avail themselves of the latest hours before closing of the mails.

Your petitioners deem it unnecessary to enlarge to your Excellency upon the vital injury to the cause of godliness and Christian living which must follow from the proposed wholesale interference with the obligation ever held binding upon Christian people, to observe the Lord's Day as a day of rest from secular employments.

Neither do they deem it advisable to dwell in the present petition upon the many injuries to the social and physical well-being of the Christian inhabitants of Bombay which must follow from the practical abolition at one stroke both of the complete rest of Sunday, and of the half-holiday all but universally granted on Saturday.

Your petitioners are far from being insensible to these injuries, or from regarding them as of small importance; but they prefer to confine themselves in the present petition to the single point of the desecration of the Lord's Day, which is certain to be entailed by the adoption of that day for the despatch of the Imperial mails to Europe.

They, therefore, pray your Excellency in Council not to consent to this proposal, fraught, as they believe it to be, with disastrous consequences to the cause of true religion and Christian morality, and not to lay upon all Christians engaged in the commerce of this great city the burden of choosing between the sacrifice of their pecuniary interests (or, indeed, in many cases, of their living) and the abandonment of that observance of the Lord's Day, which they have been taught to regard as a matter of religious obligation.

And your petitioners, as in duty bound, will ever pray.

BOMBAY M. E. DISTRICT CONFERENCE.

The Bombay District Conference of the Methodist Episcopal Church will (D. V.) meet at Poona, Thursday, August 29th, under the presidency of Bishop Thoburn. Ministers, local preachers, Sunday-school Superintendents, exhorters, etc., are expected to attend. All who purpose to be present are requested at once to notify the pastor, Rev. J. Baume, Poona, mentioning hour and day of arrival, etc. The Session will last three days. Entertainment will be provided for all members of the Conference.

J. E. ROBINSON, P. E.

BRITISH CHRISTIAN PAPERS, AND THE PRINCE OF WALES.

The Christian papers of England and Scotland are speaking out with increasing plainness with regard to the public conduct of the Heir Apparent to the English Throne. The *Christian Commonwealth*, having a large circulation, especially in London, had a long and outspoken editorial note in a late issue on the gambling propensities of the Prince of Wales, and in addition to the remarks quoted last week from the *London Christian*, (a paper of world-wide circulation), the evangelical *Scottish Reaper* says:—

The Prince of Wales does not seem to gain wisdom with his years. As host of the Shah, he deemed it consistent with his duty and dignity as the chief representative of a Christian nation to take him to a racecourse and there teach him his first lesson in betting, giving thus his official sanction to a vice that is fast becoming a national curse. He took his guest also, we are told, to "one of the most licentious and vicious places of amusement in the whole metropolis," setting an example that many will be glad to take advantage of as an excuse and pattern for their own evil courses. We cannot too deeply deplore, nor too strongly condemn, this dallying with immorality in high places. Apart from the false impression it must convey to this Eastern potentate of what the Christian faith is, and the practices it sanctions, the effect on the country at large in making sin fashionable and popular must be disastrous. Albert Edward is not adopting measures calculated to make the throne a secure or easy seat for himself or his successors. When respect for the man has died, loyalty to the king is not likely to survive it for long.

The *Christian Leader*, having an immense circulation in Scotland and the North of England, says, in effect:—

It would be news to many to find that, as we mentioned recently, there is a Mohammedan congregation in Liverpool; but it is yet more startling to know that its minister has rebuked the Prince of Wales by name for having led the Shah into the excitement of gambling, forbidden by the Shah's religion. He said that the evil communications of a prince had corrupted the good manners of a king of kings.

The *London Rock*, one of the chief evangelical Church of England papers, says:—

Not for the first time we have to lament the shortcomings of the Prince of Wales, who, even if he has no objection to displaying himself as a Sunday desecrator, might at least respect the feelings of veneration with which the vast majority of his future subjects regard the Lord's Day. Having on Saturday morning occupied a prominent position at the wedding of his daughter, and in the evening, by way of contrast, attended the opera, the Prince devoted Sunday afternoon to a trip on the Thames on board a new electric launch, in the company of the King of the Hellenes, the Duke and Duchess of Portland, and other distinguished guests. We can understand the Prince feeling deep interest in the new launch, and in the various appliances to be seen in the electrical engineering works to which he paid a visit of inspection. But surely all these wonders of science and skill are not so constructed that they can only be put into operation on Sundays!

Nor is it only by those of our own religion that the Heir-Apparent's conduct is deprecated. He has, we read, been the object of public rebuke even from a Moslem. While the Shah was staying in Liverpool the minister of the Mahommedan congregation in that city preached a sermon, in which special reference was made to the presence of his Imperial Majesty. In the course of this sermon the preacher pointed out that up to the time of his visit to England the Shah, as a faithful follower of the Prophet, had never betted. But since he had come here the Prince of Wales had initiated him into the mysteries of the vice.

The time is fast vanishing away when the heretical and false doctrine can be preached that kings and other rulers have a Divine right to do that which is wrong.

WHAT SORT OF MISSIONARY ARE YOU?

Every man is a missionary, now and for ever, for good, or for evil, whether he intends or designs it, or not.

News of the Week.

MISSIONARY AND CHURCH INTELLIGENCE.

—The proposal is put forward to hold meetings at Darjeeling during the Poojahs similar to the Dasehra meetings at Lucknow. The Rev. H. Rylands Brown writes to the *Indian Witness* to say that the Union Church at Darjeeling would be glad in every possible way to forward an arrangement for such a gathering to extend over two or three days, or more.

—Bishop Thoburn says of the work of the M. E. Church at Meerut, a station which he has recently visited, "The work in the Meerut district has been begun and carried forward wholly by Hindustani workers. Both the missionary and Presiding Elder are Natives, as are the dozen preachers and teachers employed in the district. Such missions are destined to increase. The brethren themselves could rejoice to have a "Walayati" missionary among them, and it was easy to see that such a superintendent would add efficiency to some departments of the work, but we may as well accept the inevitable, and regard it as settled that India is to be brought to Christ through the agency of her own sons and daughters, and we ought to praise God for the indications given us that the work is passing into their hands."

—A Deaconess' Home and Training Institution was founded last year at Muttra under the auspices of the M. E. Church. A large number of widows live in the neighbourhood of the temples, and the ladies are working among them. Candidates are coming in for the Home, and the prospects are encouraging. It is intended to purchase a plot of land at Brindaban and build a rest-house there.

—The Rev. G. W. Wilson, of Illinois, is expected in Bombay in October, where he wishes to begin evangelistic work, if God opens his way, and afterwards visit other parts of India.

—At the recent annual meeting of the Basle Mission, M. Oehler, who has been travelling in India and China, gave an account of the work in these and other countries. In China there are eleven distinct stations, with seventeen missionaries, 3,286 members, and 848 children attending Sunday-schools. Ten years ago the Mission converts in China only numbered 300! In India there are twenty-three stations, with sixty-six missionaries, 9,382 church members, and 6,185 school children. In Africa the stations number twelve, the missionaries forty-one, and the members 8,224, the last set of figures showing an increase of 729 during the year. Nine young men have just been consecrated to work in connection with the Society's missions.

—The London Missionary Society which was a few months ago threatened with a deficit on account of the enlargement in its work, has closed the year's accounts with a clean balance sheet through the liberal response to its appeals.

—The Natives of Murray Island, where the London Missionary Society has its headquarters of the New Guinea Mission, are not unmindful of the blessing which has come to them with the Gospel. A token of their gratitude was recently given. They heard that the London Missionary Society was in financial difficulty, and after holding a consultation among themselves, a deputation waited upon their missionary, Rev. Archibald E. Hunt, and expressed their earnest wish to have a share in removing the debt. Three days afterwards the natives assembled, bringing their contributions with them. Although the population of Murray Island is under 450, the sum of £30 was collected, and sent to the mission house in London as a contribution towards the debt fund. "When we were dark and heathen," said these people, "the Society came to our help, and brought us God's Word; now the Society needs help, and we feel it a pleasure as well as a duty to render them what little aid we can."

—The *Missionary Review of the World* states that the Hon. Ezekiel E. Smith, United States Minister to Liberia, has been visiting some of the churches and schools in Monrovia and along the St. Paul River, as well as some of the native

towns. He has preached to the aborigines through an interpreter, and finds many of them apparently anxious to receive the truth. He speaks well of the earnestness of the religious teacher, and further says, "The weather is by no means so hot and trying as I supposed it was, nor is the 'African fever' so terrible as I had been made to believe. Each member of my family has had the fever since we have been here, and really we found it to be about the same as one experiences on the sea-coast of any of our Southern States." He thinks the Republic of Liberia has a great and glorious future before it.

—The *Christian* says:—Mr. David McConaughy, secretary of the Y. M. C. A. of Philadelphia, has accepted a hearty invitation to take charge of work amongst young men in the city and in the presidency of Madras. He leaves for India at the beginning of October, and, before doing so, hopes to visit the colleges and leading associations in the Eastern States. Before reaching England he has promised to spend a few days in Ireland, and then to devote himself to the work in England and Scotland of fostering missionary interests amongst young men, collegiate and others.

—Mr. George Bridel of Lausanne has recently passed away after a long life of usefulness. His work in Switzerland will be much missed especially in the publishing business which he conducted. Among his publications was what is known as the Lausanne version of the Bible.

—A suggestion is being made in England to commemorate the centenary of John Wesley's death, which occurs in the early spring of next year, by starting a large Connexional fund for evangelistic work throughout the country, thus giving a fresh impetus to the "forward movement."

—In New York City there is quite a small Colony of Armenians who are employed in the silk factories and do not understand a word of English. Mr. Yohannan, a Persian theological student in the city, found out this spiritually neglected section of the community and has gathered them together for Bible reading and prayer. Mr. Yohannan read to them in Syriac, Arabic, Turkish and Armenian and found that many understood the four languages. He wishes to start a night school among them for religious instruction and teaching English.

—Not only did the Young People's Society of Christian Endeavour increase its membership during the last twelve months by 160,000, but in the same time 45,000 young people in its ranks have joined the church.

—At a farewell meeting to the first Balolo Mission party, says the *Friend of Missions*, a little lad from Central Africa talked in broken English about the Balolo and their ignorance of God, contrasting his country with our country, his people who "want Gospel" with ours who have it so abundantly, and then asked: "Isn't it a shame, *shame*, to keep Gospel to yourself? Not meant for English only! My people wanting Gospel? Isn't it, isn't it a shame?"

—The Chinese Sunday school of 100 men connected with Dr. Gordon's church in Boston, Mass., has engaged to support three native missionaries in China.

—A Zulu missionary says, "Many of the schoolchildren here have been found able to repeat an entire psalm or hymn without a mistake, having heard it but once. One girl learned the first seven Psalms in half an hour."

—It has been stated that Thibet is the only known country in the world not open to missions. The *Gospel in All Lands* shows that this is not correct, but that Afghanistan, Beluchistan, Turkestan, Abyssinia and large parts of Mahomedan Africa, such as the Central Soudan, are equally barred to Protestant Missionaries.

—Mrs. Bramwell Booth has started a monthly paper called the "Deliverer" in the interests of her well-known Rescue Work in England.

—According to the *Madras Eastern Star*, Captain Gnanaprakasam, of the Salvation Army, now stationed at Palamcottah, is one of the celebrated Kohlhoff missionary family. The *Star* states that he is a powerful speaker.

GENERAL NEWS.

—The great strike in the shoe shops at North Adams, Mass., has been settled in favour of the strikers, who have maintained their organization and secured recognition for it. The fight has been kept up 18 months.

—Two slight shocks of earth-quake were felt at Madras last week. The vibration was similar to that caused by the passing of a heavily laden goods train accompanied by a rumbling noise as of distant thunder.

—Cholera is decreasing in Lahore. The recent rains seem to have done good in arresting the spread of the disease.

—The abduction of women from Negapatam to Burma for immoral purposes has been going on for some time, says a Madras correspondent of a contemporary. Special police measures appear to be necessary to check the evil. The arrest recently of an abducted female on board the steamer Sirsa on the point of sailing to Rangoon has led to numerous arrests at Negapatam, where the delinquents are under trial before the Head Assistant Magistrate.

—The proceeds of five sales of Bengal opium and four months' pass duty on opium exported from Bombay amount to Rs. 3,41,17,245 or Rs. 21,04,745 more than the estimate. The bulk of the increase comes from Bengal.

—It is thought that the bracing of the bottom boom of the Sukkur Bridge is insufficient, and additional bracing has accordingly been designed weighing 34 tons and costing only £689, which can be easily adjusted without impeding the use of the bridge by trains.

—The final estimate places the number of deaths caused by the Johnston disaster at six thousand.

—There is an indefatigable working woman in Paris says the *Rock*. She had for years eked out a livelihood by selling newspapers, but during the cab strike she saw a chance of making more money by hiring a laundress's wagon, fitting it up with movable cross benches, and using it to ply between Montmartre and the Exhibition with passengers. The fee for each is sixpence. She sells newspapers from seven to nine in the morning, and at ten she is out on the Boulevard de Montmartre in her wagon, which she drives herself. She clears thirty francs a day, and hopes at the end of the season to have netted £120!

—Mr. Martin Tupper, well-known as the author of "Proverbial Philosophy" still lives in England. His home is near the Crystal Palace where he resides with his two daughters. Born in 1810 he has arrived at a good old age and has outlived many of his former friends. Charles Kingsley and S. C. Hall were among the number.

—A curious seed has come into the hands of the Government jewellers in Calcutta, and is to be put up for sale with a quantity of jewelry, the property of Native Chiefs. It is reported that a wealthy Hindu has offered one lakh of rupees for the seed if he can be assured of its genuineness. The superstitious belief is that the seed is produced at rare intervals on a tree, the only one of its kind, which grows in Nepal, and that in that country the possession of the seed by any one but a priest, is punished with death. It goes without saying that the wonderful seed is credited with miraculous powers.—*Kaukab-i-Hind*.

—Rev. W. Spiers, M. A., F. G. S., has contributed an interesting article to the *Quiver* on "The Myrrh of Scripture." He says that the Hebrew *mor*, the Æolic Greek *myrra*, the Latin *myrrha*, all signify the myrrh-tree known to modern botanists as *Balsamodendron*, and belonging to the natural order of Amyridaceæ.

—The Berar correspondent of a contemporary writes that the weather is all that can be desired for the cotton crop. Alternate rain and sunshine are just what is wanted, and unless the after rains happen to be excessive, the crop promises to be a bumper one, which will be a good thing both for the producer and the dealer in cotton, on which the Berar *koonbee* depends, chiefly for the means of paying off his creditors on the one hand, and the Government demand on the other.

Ancient authors agree in fixing upon Arabia as its original home, but it is indigenous also to the opposite coast of Africa. The special use of myrrh seems to have been learned from the Egyptians, whose methods of embalming the dead are fully described by Herodotus. The myrrh-tree is low and scrubby in aspect, having short, stiff branches, with rather bright green leaves, growing close to the wood. It bears clusters of insignificant flowers, and the fruits are somewhat like large brown peas. A strong odour is emitted from the wood and bark, and the resinous substance—the "myrrh" of commerce—exudes like oil, but hardens on exposure to the air. To prove that no toil is in vain which is spent in inquiring into the minutiae of Bible story, Mr. Spiers points out how the mention of various perfumes and plants in the Bible throws many a gleam of light on old customs, and quite incidentally gives us touches of Patriarchal and Palestinian life.

—A contemporary says that Southern Hungary has been visited by a most destructive storm. It is reported from Szegedin and many other places that a large number of houses have been destroyed, that several mills were blown down, and many lives lost. The crop which had been gathered a few weeks ago has been scattered to the winds owing to the destruction of granaries.

—Mr. Joseph Elias, formerly government engineer of Lebanon, has applied for a concession for a railway from Haifa, on the Mediterranean, about midway between Tyre and Cæsarea, by way of Lake Galilee, over the river Jordan to Damascus. Authority for the navigation of the lake, and a priority of right for the extension of a line over any other applicant for three years is asked for. The line will proceed along the northwest of the lake close to the plain of Genesaret, up the Jordan, crossing it about two miles below Merim. From that point the line turns toward the east to Damascus, a distance of 100 miles from the coast. A branch line will go to Naova, the capital of the Hauran, with an option to continue on to Bosra, the ancient capital of Bashan. The practical part of Mr. Elias's application is interesting. He estimates the population to be served at 500,000, or about 5,000 to the mile. Damascus has about 200,000 inhabitants, and there are ten towns with from 1,000 to 10,000 inhabitants, and about 5,040 villages. Although the district is very fertile, only one-sixth of the arable land is under cultivation.—*Scientific American*.

—Miss Agnes Henderstrom has been at work for eight years among the neglected Scandinavian sailors in the East End of London. She has so indoctrinated them with thrift and self-restraint, that during last year alone, they entrusted £15,000 to her keeping, £6,000 of which, at their request she forwarded to their wives and families.

—The method in which the most delicate perfumes are obtained from flowers is not of the most æsthetic nature. The flower petals are spread over glasses which have previously been covered with a quarter-inch layer of fat. The glasses are then shut tightly into wooden frames, and before long the fat absorbs all the perfume. The next process is to cut up the fragrant fat into small pieces, and put these into alcohol. The perfume at once deserts its oily protector, and unites with the alcohol. It is then fit for the market.

—Everybody is just now leaving London in search of health, but it is an open question how much is gained by that process, says a contemporary. The Registrar-General's return for the first six months of this year show the death-rate in London to be 19 per cent. below the average death-rate in the twenty-eight provincial towns included in the returns, and this advantage in favour of the metropolis is shown "in almost every cause of death, and at each age-period." It ought to be a comfort to the people who are unable to get away from London at present to know that they are living in one of the healthiest spots in the kingdom.

—The P. and O. S. N. Co.'s s.s. *Sutlej*, with the outward English mail of the 9th instant left Aden for Bombay at noon on Tuesday.

—A wood chopper living in the mountains near Warrensburg, N. Y., was taken to Middle-town Insane Asylum lately. His insanity was caused by excessive indulgence in ice water.

—The Anchor Line Str. *Asia* will sail on Sept. 5th instead of 7th as previously announced.

—The latest news from Ganjam, for the week ending the 17th inst., states that the season continues very favourable, and the rainfall is fairly heavy and general. About 14,000 people are still employed on relief works, and close upon 78,000 on gratuitous relief. Seventy-five relief circles have been instituted and 63 kitchens established. The deaths from cholera number 347.

—Passengers by the main line of the South Eastern Railway in England will henceforth have the benefit of the latest pattern of the "put a penny in the slot" automatic machines, in the shape of an electric reading lamp, with which the company's carriages are being equipped. The apparatus is contained in a small box which is placed immediately under the rack, and over the passenger's head. By the introduction of a penny at the top of the box, and the subsequent pressure of a knob, an electric light of five-candle power is obtained, which will burn for half an hour and then extinguish itself automatically. The light may be continued for an indefinite period by the renewed insertion of a penny every half hour, or it may be extinguished at any time within the half hour by the pressing of a second knob. A special feature of the invention is that if the apparatus should happen to be out of order, the penny will drop right through and deposit itself in such a way at the bottom of the box that it may be recovered, the same result being obtained if a half penny, or other coin not of the size of a penny, be inserted. One accumulator to every carriage supplies the electricity to the whole number of lamps in each compartment.

—It is arranged for the Government offices to close at Simla on the 31st of October and re-open at Calcutta on the 1st of November.

—The total number of deaths registered in Bombay during the week ending Tuesday, 20th August, 1889, was 470, being 13 more than the preceding week and 24 less than the week ending the 14th August, 1888; 14 more than the corresponding period in the preceding five years. The deaths among the different classes were:—Buddhists, Jains, &c., 14; Brahmins, 19; Caste Hindus, 216; Hindu outcastes, 54; Mussulmans, 121; Parsees, 24; Jews, 1; Native Christians, 18; Eurasians, none; Europeans, 3; while the rate of mortality per 1,000 of the population was 25.68. There were 79 deaths from remittent fever, being 50 less than the last week, and 21 less than the corresponding week of last year. There were 8 deaths from cholera last week. The mean number of deaths from cholera in the corresponding week in the preceding five years was 12. The deaths from diseases of the respiratory system, diarrhoea and dysentery were 66, 29, and 18 last week, against 85, 25, and 17, respectively, in the corresponding week in the last year. During the week 266 births were reported in the different districts.

—The rainfall registered in Bombay up to the 22nd instant was as follows: Byculia 64 in. 07 cts.; Fort 67 in. 05 cts.; Esplanade 68 in. 08 cts.; Colaba 59 in. 65 cts. Last year the register up to the same date was: Byculia 52 in. 97 cts.; Fort 49 in. 59 cts.; Esplanade 50 in. 50 cts.; Colaba 49 in. 82 cts. In 1887 up to the same date 72 in. 14 cts. in Byculia; 72 in. 44 cts. in the Fort; 70 in. 76 cts. on the Esplanade; and 66 in. 62 cts. in Colaba were recorded.

—The *Reaper* (Glasgow) says—"The *Banner of Asia* for July brings a grave indictment against the Government of India for its attitude and action in the notorious Patna Case. A despatch was sent by the Indian Government to the Secretary of State ostensibly for the purpose of exonerating the Magistrate Quinn, before whom the case was tried from serious charges made against him by the editor of the *Bombay*

Guardian. This despatch is taken to pieces, phrase by phrase, in the *Banner of Asia* and treated to a most exhaustive and crushing criticism. The officials concerned will find it very difficult indeed to escape the direct charges made against them, and supported by what seems to be conclusive evidence, of having first connived at an iniquitous miscarriage of justice, and then sought to condone the offence by misleading, if not false, statements."

—Rate of exchange this week—Rs. 47-32d. to 4d.

TELEGRAPHIC NEWS.

Canea, August 15th: Chakir Pacha has proclaimed martial law throughout the Island of Crete.

Berlin, 15th: The Emperor Francis Joseph, accompanied by Count Kalnoky, took his departure to-day, but before doing so had a long conference with Prince Bismarck.

London, 16th: In the House of Commons last night, Sir John Gorst, Under-Secretary for India, in reply to a question, said that the Council of the Empire of India which was appointed at the Delhi Durbar was never intended to form an organised body to transact State business. Sir John, however, said that it is the policy of the Government of India to associate the Princes and Chiefs with the Government, and a notable instance thereof was in the arrangements made for the defence of the Indian frontier.—Two thousand five hundred labourers employed in the different docks in London have struck work for an increase in wages.

17th: In the House of Commons last night, the Speaker, ruled that the amendment proposed by the Tithes Bill Committee so completely altered the Bill that it would be necessary to introduce a fresh one. The Right Hon. W. H. Smith then announced the withdrawal of the Bill.

18th: The P. and O. S. N. Co.'s s.s. *Peninsular*, homeward bound, from Bombay, has run ashore in the Bitter Lakes, and is blocking the traffic of the Suez Canal.—The heavy rains which lately prevailed in England, and which were seriously interfering with the harvest operations, have ceased, and the seasonable weather which has now set in has improved the prospects of the grain crops.—The Right Hon. W. H. Smith, replying to a question, denied that the British Government was hostile to France, and said that, on the contrary, perfect friendship existed between the two nations.—The strike of dock labourers in London is extending, and at a meeting of the strikers held yesterday it was resolved to continue the strike until their demands were granted.—The French Government will not demand the extradition of General Boulanger, as was currently reported.

19th: The P. & O. S. N. Company's s.s. *Peninsular*, which was ashore in the Bitter Lakes, has floated off, and proceeded on her voyage to Brindisi.—An explosion occurred at one of the Stanley Collieries to-day, resulting in the death of three miners.

Paris 19th: A banquet to thirteen thousand French Mayors took place at the Exhibition yesterday. President Carnot in a speech on the occasion dwelt upon the evident progress made by, and the solidarity of the French Republic, which, he said, was unharmed by factious enterprises.

Rome, 20th: During a concert last night in Rome an explosive bomb was thrown through one of the hall windows. Falling, it exploded, eight persons being more or less seriously injured.

London, 20th: During mining operations at Doman a dynamite cartridge exploded, causing the death of five miners.—An accident occurred on the North-Eastern Railway last night to an express train near Sunderland. The train was derailed, one passenger being killed and many injured.—Sir Arthur Havelock has been appointed to succeed the Hon. Sir Arthur Hamilton Gordon as Governor of Ceylon.—It is expected that Prince Albert Victor's tour in the East will be extended to Burmah.

Strasbourg, 20th: The Emperor William arrived here to-day, and met with a most cordial reception.

London, 21st: The efforts made to raise her Majesty's ironclad *Sultan*, which struck on a rock and sank in the Comino Channel near Malta, have proved successful, the Admiralty having received news that the ship has been floated.—The dock labourers on strike in London now number thirty thousand. All the docks in London are affected by the movement.

London, 21st: Mr. J. M. Maclean, M.P., in the House of Commons last night expressed his intention of drawing attention on Monday next, when the Budget comes before the House for discussion, to the delay which has taken place in the amendment of the Factory Acts for application in India.

22nd: The Queen starts to-night to pay her long promised visit to Wales.—The dock labourers' strike

has now extended to the men working in the tea warehouses, thus preventing the drawing of samples and the discharge of steamers.

THE LODIANA MISSION.

The Fifty-fourth annual Report of the Lodi-ana Mission gives an account of the Sabathu Leper asylum which has had a severe loss during the past year in the death of Mrs. Morrison, the lady in charge. The report says,

Mrs. Morrison took a real interest in the lepers, and did all she could to make them happy. She used to visit them each in their houses every evening, and always had a word of sympathy and encouragement for them; and this practice she kept up as long as she could crawl, and only gave it up when she was unable to leave her bed. Every evening, I think it was, she used to get them into the little chapel and teach them singing, and afterwards go round to their houses. I am sure her life and death amongst them will not be without some good effect.

The work of the Missionary at Rampur is very interesting. He writes,

In this part of the country most of the villages have one or more large gates which have a recess on each side, where the people sit in the evening and on rainy days to discuss the weather, the crops or any other subject that may be of local interest for the time being. In these travellers too can find accommodation, and I have frequently lodged in them when itinerating.

A great work in the distribution of cheap fever medicines has been done by the Rev. M. M. Carleton and his wife. Mr. Carleton has done an immense amount of itinerating work putting up in the village Dharmasalas and gateways, where native travellers find lodging; and as he always had medicines with him for the relief of the suffering, he won a very strong hold on their respect and confidence. He became personally known in more than a thousand villages.

THE BASEL MISSION IN INDIA.

The Forty-ninth Report of the Basel Evangelical Missionary Society has many interesting features, and some painful ones. Amongst the latter are instances of wholesale "sheep-stealing" by a neighbouring apparently ritualistic missionary Society. Amongst the 260 millions of India there is room for a hundred-fold as many missions as those which exist at present. The noble example of the great apostle Paul is a good one. He says to the Romans, "Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: but as it is written, To whom He was not spoken of they shall see; and they that have not heard shall understand."

The evangelistic work of the Society has met with a considerable amount of opposition. Mr. Strobel writes on this subject from Tellicherry, "The half educated, who like butterflies have alighted on the different flowers of science and sucked some of the honey here and there, but especially those among them, who have been in Mission Schools take a delight in attacking Christianity." The italicised words are full of significance. Amongst other opponents has been the notorious "Colonel" Olcott, the Theosophist.

The report speaks out strongly in favour of married missionaries, and says,

As now-a-days celibacy is beginning to be more admired (contrary to i. Tim. iv., 3), and married life in general, and of Missionaries in particular, to be regarded as a lower degree of existence, it seems necessary to state that we stand on scriptural ground, and that we consider married life the normal school for all those, who in accordance with i. Tim. iii., 4, 12, wish to do work in the Church, and that only married men can attend to her wants efficiently. Just so, married women have in many cases the advantage over those who are unmarried.

A house for lepers, in connection with the mission, exists at Mangalore. A rapid spread of drunkenness is complained of amongst the Natives of Hubli. Total Prohibition in India, would save great multitudes from going down prematurely to a Christless eternity.

THE SCEPTIC IN BABYLON.

A colonel in the Turkish army, a man of wealth, intelligence, and gentlemanly bearing, once called upon me, writes Dr. Cyrus Hamlin, and introduced himself as a seeker after truth, but an unbeliever in the supernatural.

"But you are a Mussulman, sir, are you not?"

"Oh, yes, I am a Mussulman! I believe in the Koran, and the Sunnah (tradition) and in the Bible, and in the Shasters, and in the old philosophers, all alike; some truth in all and more error. But I have heard that you are a learned man, and I have come expressly to ask you to give me one single proof of anything supernatural in your Bible."

I did not wish to answer him at once until I could learn something of his history and surroundings. In answer to my inquiries, I found he had travelled extensively, east and west in Asia Minor, Mesopotamia, etc.

"Had he ever been over the region where ancient Babylon stood?"

"Ah! there I had a great disappointment. I have been very fond of hunting wild beasts and game of any kind. Having often heard of the game to be found among the ruins of old Babylon, and coming out of their subterranean lurking places, I hired an old sheik with a strong guard and tents, for a week's sport. We established ourselves at a favourable spot, pitched our tents, and waited for the heat of the day to pass. What was my surprise when a little before sunset, just the time for doing something, these fellows struck their tents and made off in haste. I called to them, threatened them, offered them higher pay, but all in vain. 'We'll come back in the morning, but no human flesh can stay here in the night and live.' And I found that those fools really believed that, after sundown, ghouls and demons and elves and fairies dance over these old heaps, and no human being can escape from them. They fled to a certain place outside the enchanted ground for the night, and this spoiled my sport."

He grew quite excited and eloquent in his description of this incident and his reasoning in vain with those superstitious men. I then took the Bible and read to him the latter part of the thirteenth chapter of Isaiah, and also from the fiftieth to the fifty-first of Jeremiah.

"And Babylon, the glory of kingdoms, the beauty of the Chaldees' excellency, shall be as when God overthrew Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in from generation to generation: neither shall the Arabian pitch tent there; neither shall the shepherds make their fold there. But wild beasts of the desert shall lie there; and their houses shall be full of doleful creatures; and owls shall dwell there, and satyrs shall dance there. And the wild beasts of the islands shall cry in their desolate houses, and dragons in their pleasant palaces; and her time is near to come, and her days shall not be prolonged." Isa. xiii. 19-22.

"How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation. As God overthrew Sodom and Gomorrah and the neighbour cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein." Jer. i. 23, 39, 40.

"And Babylon shall become heaps, a dwelling-place for dragons, an astonishment, and an hissing, without an inhabitant. Thus saith the Lord of hosts; the broad walls of Babylon shall be utterly broken and her high gates shall be burned with fire." Jer. li. 37, 58, etc., etc.

He listened smilingly, and replied, "That is nothing but history. I could write all that. That is what I have been telling you."

I then led him to admit that the Old Testament was an old Hebrew book when the Septuagint translation was made, almost three hundred years before Christ, while Babylon

was still a city, though in great degradation from her ancient splendour. That fact compelled him to admit that Isaiah must have written some five or six hundred years before Christ.

His next position was that all great cities are destroyed in the course of time. There is nothing supernatural in such a prediction. He however admitted on careful examination that the prophecies are very particular. They are not in general terms. That the *Arab should not pitch his tent there; the shepherd should not fold his flock there, that owls and wild beasts should dwell there, that her wonderful wall should sink down and disappear, etc.*, till we found more than a dozen particulars, most of them beyond human foresight, but all accurately fulfilled to this day, filled him with astonishment. Finally he confessed that for the present he could not reply to the argument. It did seem to show something supernatural. He had our Scriptures; he would study the subject, and when he found an answer he would call upon me again. As he never called I infer that he felt unable to disprove the supernatural in those prophecies. I had no opportunity to follow up the impression, as I did not know his place of residence. To be silenced is not to be converted. "If they believe not Moses and the prophets, neither will they believe though one should rise from the dead." The humble and teachable spirit gets at the truth. The proud and self-confident fail of it. "Seeing, they shall see and not perceive."

AN EVANGELIST'S FIRST SERMON.

The London Signal in giving a sketch of the life of Mr. J. Manton Smith, one of Mr. Spurgeon's evangelists (formerly an engineer), thus refers to his first sermon:—His minister had been "planned" to take the service one Sunday at a farm-house a few miles out, but being seized with a violent attack of toothache, he prevailed on Mr. Smith to go in his stead. Reluctantly he consented, inwardly resolving to do no more than conduct a prayer-meeting. The farmer at whose house the service was to be held gave him a kindly welcome. The time came to begin. "Here are four good hymns and this is the order of service," said the kind-hearted man. "This is the way into the pulpit; follow me;" "and before I had time to think what I was doing," Mr. Smith says, "I was shut inside a round box, like a washing-tub, with a pair of winding stairs to it. Standing as upright as I could under the circumstances, and placing one hand on each side of the pulpit to keep my equilibrium, I gave out as clearly as I could the first hymn, 'Come, let us join our cheerful songs,' &c. The time came for the sermon. I announced my text, 'Looking unto Jesus' (Heb. xii. 2), three times, and then came to a pause.....Then I exhorted until the clock struck twelve and that was a relief! I then said, 'Friends, the time has gone, and I cannot enter further on this subject now; but do keep looking to Jesus.' I closed with the benediction, and sank back into the pulpit quite exhausted. I dared not move. My head was bowed as if in the attitude of prayer. As I sat soliloquizing, I heard the people speaking one to another, and looking through my fingers, I saw them all pass slowly out of the building. I then quietly unbolted the pulpit door, and descended to the floor-level where, bringing his heavy hand upon my shoulders, my farmer friend said, as he struck the blow, 'Fust rate, You've done right well this morning; we've had a grand time of it, young man. The Lord has been with you!'"

—Staff-Captain B. B. Cox, late of Bombay, contributes a hymn to a late issue of the London War Cry, commencing—

My heart is full of prayer,
Dear Lord, for more of Thee;
Yea, this alone is all my care,
More holy still to be.

STRIKING CONVERSION AT AN OPEN-AIR MEETING.

The conversion of a gambler from the error of his ways, was the occasion of a striking scene at an open-air preaching in Holloway, only a few months ago. Among the crowd there stood a man who struck observers as being unusually hard and sullen in appearance. He looked like a man who might interrupt, but happily was now not in such a mood. He had had a Christian mother, and the time for the devoted woman's prayers to be heard had come. After listening a while, his features seemed to soften, then tears gathered in his eyes; and at length, in the light of day, and before all the people, he confessed what a life he had lived. In addition to other things, he had been a gambler. "But no more of that for me," he cried; and, suiting the action to the word, he took from his pocket a betting-book, tore out the leaves and scattered them in the breeze over the heads of the congregation.

WHAT DOTH HINDER?

By Mrs. H. WHITALL SMITH.

A poor woman living alone in a country neighbourhood, who supported herself by keeping a little country shop, was greatly stirred on the subject of her soul's salvation, but was continually hindered in all her prayers and efforts, by an indulged sin. She sold ale without a license, and it was by far the most profitable part of her business; but her conscience was uneasy with it, and whenever she prayed or thought of being a Christian, this illicit trade would start up between her soul and the Lord. The struggle went on for many months, and over and over she resolved to give up the ale, but could never quite bring herself to the actual point. Finally, she attended a meeting one night, where the subject of the preacher was the blessedness and the joy of Christ's indwelling presence in the heart and in the life. She listened with delight. Nothing was said about giving up anything; and she said to herself, "Ah, that is just what will suit me, to have Christ always with me in my lonely cottage!" And in the utmost simplicity of faith she began at once to ask Him to come, and believed that He did. The preacher had spoken about His knocking at our hearts for admittance, and about our opening to let Him in, and this poor woman caught the idea at once, and began to say over and over, "I open to Thee, Lord Jesus, and now I believe Thou dost come in, and I am going to take Thee home with me to-night, and keep Thee there. Mind Thee, Lord Jesus, I have let Thee in;" and all the way home, in her lonely walk across the fields, she kept repeating, "Now I am taking Thee home with me, Thou knowest. Remember Lord Jesus I am taking Thee home." Gradually, as she thus by faith claimed His presence, she began to feel a sweet consciousness of it; and by the time she had reached her own door, He had become so precious to her that all else seemed worthless in comparison. All this time she had not once thought of the ale. But as she opened her cottage door, the first thing she set her eyes upon was a large pot of ale standing on the table. At once the thought came, "Oh the Lord Jesus won't stay if I keep that ale!" And so sweet had His presence become to her by this time, that the ale was as nothing. She kneeled right down beside the table and said, "Now, Lord Jesus, I have brought Thee home with me, and here is this ale, and I know Thou won't stay if the ale does. So please give me strength to heave that ale right out into the road." She rose and lifted the heavy pot, and it was soon emptied of all its contents. Then she returned into her cottage and kneeled down again and said, "Thank Thee, Lord Jesus, for giving me strength to get rid of that ale. And now, if there is anything else in this house, that Thou cannot stay here with, please show me, and that shall go too."

It remains to be true throughout all ages, that as the presence of light must inevitably drive out darkness, so the realized presence of Christ in any heart or any life must inevitably drive out sin. "Whosoever abideth in Him sinneth not."

TELL JESUS.

Anna Shipton tells the following touching story of answered prayer in the *Christian*. A fellow-lodger, a gentleman of whose condition and life she knew nothing, except that he appeared very unhappy, was leaving, when she asked his acceptance of a prettily bound copy of "Tell Jesus," never expecting to see or hear of him again. But before the year ended he returned, and soon requested an interview. She says, "As he entered, I was struck with the alteration in his appearance; the heavy cloud of distress had passed from his face, and the air of cheerfulness with which he greeted me was quite unlike that of the dejected invalid who had taken leave of me in the spring.

I was a little startled when he told me that at the time of his first visit he had just left an asylum in which he had been unjustly detained. His valet was in fact his warder, and though his health was quite restored, his family could not agree to his attendant being dismissed. This perpetual oversight and inquisition had driven him nearly to despair. After he had left me, and arrived at his new abode, he pondered again and again as to the way by which he could free himself from the painful restraint of his valet's presence, that continually kept up the remembrance of his past misery.

That night, when he went to rest (though not to sleep), the book which I had given him fell from his pocket, and to his despairing cry, "What can I do?" the golden letters on the little messenger replied, "Tell Jesus." "I will tell Jesus," he cried (as he repeated the matter to me); "but will that really help a man in such trouble as I am in? Nevertheless I did so. I knelt down and told Him, yet not knowing how I could be helped." He continued, "I went down to breakfast next morning, my attendant bringing in my tray. He seemed very cross, and, as he placed it on the table, he abruptly said that he was going to leave me, and would not stay another day with me. It was like an electric shock; for a moment I doubted my senses. No, it was true, and no illusion. He left at once. I do believe in my Saviour," added my friend, "but I never thought that I could tell Him, or that He would hear me on such a matter as this, and answer me too!" How many of us have felt the same when the Lord has "dealt wondrously" with us. He has revealed things to come, or given us sudden deliverance, and we are afraid to take the blessing, perhaps remembering our unworthiness, forgetting that He has accepted us in "the Beloved," and He will never forsake his own; as if our joyful comprehension of his favour boded disaster; see Judges xiii. 22, 23.

AN ANTI-SLAVERY HEROINE.

Few books have been written of more thrilling interest than the one entitled "A Woman's Life Work," by Laura S. Haviland. No books of fiction can equal the true record of dauntless courage in a good cause and untiring labours throughout a long life on behalf of suffering and down-trodden men and women. The book above-mentioned is the life history of its author, who spent herself, her time and talents to help the negro slaves in America who had fled from cruel masters. Mrs. Haviland is now in England. She had hoped to travel about the country and hold gospel meetings in different places. After two weeks in the country, however her health broke down and a weakening cough seems to forbid her proceeding. She is at present taking a long rest in London, under the hospitable roof of Mr. Stafford Allen.

INTERNATIONAL BIBLE STUDY.

THIRD QUARTER. LESSON IX.

Sunday, September 1st.—1 Sam. xvii, 32-51.

SUBJECT: David and Goliath.

Golden Text.—If God be for us, who can be against us? Rom. viii. 31.

Soon after David was anointed by Samuel, a circumstance arose which brought him under the notice of Saul. Saul was troubled by an evil spirit, and his servants sent for David to play the harp in his presence to exorcise the evil spirit. David was often backwards and forwards at Saul's Court, for he found favour in the eyes of Saul, who was refreshed by his skilful harping. Just then the Israelites were again on the verge of war with the Philistines, so David returned to mind the sheep while his elder brothers took their places in the army of Israel. The battle was set in array on either side of the valley of Elah. The Philistines on one side and Israel on the other.

For forty days the Philistines had menaced Israel with their champion, Goliath of Gath, a formidable giant (verses 4 to 11). The Philistines had challenged Israel to find a man to fight him in single combat, morning and evening every day for forty days, and Saul and all Israel "were greatly dismayed."

One morning early, David arose at his father's command and proceeded to the field of battle to "see how his brethren fared" and to take them a present. He arrived at the field of battle just as Goliath the giant was giving his usual morning challenge to the armies of Israel that a man might be sent to fight with him, so that whoever prevailed, his people should be considered the victors, and their enemies should become their servants. When David heard of it, he said "Who is this uncircumcised Philistine, that he should defy the armies of the living God?"

David was brought into the presence of Saul and offered himself to go and fight this Philistine. Saul first questioned his ability, and then wanted to put him into armour. But David related how he had grappled with a lion and a bear that had attacked his flock and slain them both, affirmed his belief that the Lord who delivered him from those wild beasts, was able and willing to deliver him from the Philistine, and refused to be clad in Saul's armour. He then went to the brook and chose five smooth stones, which he put into his shepherd's bag, and sling in hand went out alone to meet the giant.

The giant doubtless thought he should have an easy victory over the rosy faced lad with his shepherd's bag. He approached to meet him with contemptuous words, and cursed him in the name of his gods. But David replied in the name of the God of Israel, whom the Philistine defied, and told him that the Lord would deliver him into his hand that day, "that all the earth might know there was a God in Israel." In the might of the Lord, David ran upon the advancing Philistine, and with a true aim sent a stone from his sling into the forehead of the giant, who fell upon the earth dead. David cut off the giant's head with his own sword, the Philistines fled, and Israel arose and pursued them.

Such, in brief, is the marvellous history which is chosen for this week's Bible study. If every boy and girl and every teacher who studies this story, would get into their hearts and lives the wonderful lesson it teaches, the enemies of the Lord would get some blows that would materially advance the coming of His Kingdom upon the earth.

We may look upon Goliath as a type of Satan, who has many giants in his service,

"Many giants great and tall
Stalking through the land."

And we may all be Davids in fighting them. But first, we must, like David, conquer the lions and bears of our own hearts, our besetting sins, whatever they are. "He that ruleth his own spirit is better than he that taketh a city." Then too, we are just in the same position that

David was, with regard to these enemies. If David had not conquered the lions and bears that invaded his father's fold they would have robbed him of some of his flock, and if he had not killed the giant, the giant would have killed him. The giants we have to fight will conquer us, if we do not conquer them.

When we have conquered our inward foes we shall be fitted to attack the giants of outward evils, which meet us at every turn wherever we go, the giants of drink and impurity, swearing, sabbath-breaking and idol-worship, which are all around us. But these evils must be attacked in the right way, and from a right motive. David would not have Saul's armour. He went in the name and the strength of the living God, and with his own simple and tried weapons, the smooth stone, the shepherd's sling. We can only do God's work in God's own way, he wants none of Saul's armour, none of the help of mere human plans and contrivances. Some think they cannot go forth to meet the giants of evil in this world without a grand education, a heavily filled purse, or an influential position. But only the same weapons are needed to fight outward evils as to fight inward foes. Faith and prayer, a heart washed and purified by the blood of Christ, sanctified by the Holy Spirit, strong in the Lord's strength, fighting the evils in the world, and in our lives, because they are opposed to His will, because they defy the living God and claim the land for Satan, when the Lord has told us to go up and possess it for Him.

"If God be for us who can be against us?" The Lord's power is far above the power of Satan. If we obtain His power like David, though we have no might in ourselves, we shall come off "more than conquerors through Him who loved us."

PRAYER HEARD AND ANSWERED.

I know a young man, the only son of his mother, and she a widow. He had wasted her property, and was breaking her heart, and was the curse of the place. I was holding a meeting one night, and saw him come in, and concluded he had come for a disturbance. I went down the aisle and came in behind him, and said: "William, are you saved?" He trembled like an aspen leaf. "No, sir," he replied. "Your mother has been praying a long time for you." "I know it," he said. He was surrounded by about a dozen of his boon companions. "Well, when are her prayers to be answered?" He gave one glance at his companions, burst from the pew, rushed up the aisle, and flung himself down on the front seat, and pleaded most earnestly for mercy. He stayed till ten o'clock, and then found peace. He said to me: "Would you go home with me, Mr. Garret?" I went with him. Opening the door, there was his mother. She had sent the servants to bed, and was waiting for him. "You go first," said he. "Oh, Mr. Garret," cried his mother, "what has he been doing now?" He had come home so often in trouble that she thought I had come to complain. "Oh, nothing; William has given his heart to God, and has found peace." She stood up, and it was a sight never to be forgotten, as she lifted her eyes and hands to heaven, and said: "Now, Lord, lettest Thou Thy handmaid depart in peace, for mine eyes have seen Thy salvation."—Rev. Charles Garret.

BRITISH WESLEYAN CONFERENCE.

At the Wesleyan Conference held at Sheffield at the end of last month Rev. C. H. Kelly was elected President for the ensuing year, and was also appointed to succeed Rev. Theophilus Woolmer in the Book Stewardship. Rev. R. Culley was appointed secretary of the Wesleyan Methodist Sunday School Union in place of Rev. C. H. Kelly. The request of Rev. T. Champness to be allowed freedom from circuit work so as to devote his entire energies to the *Joyful News Mission* was acceded to.

Bombay Church Directory.

AMERICAN MISSION CHURCH.

BHENDI-BAZAAR (Jail Road)—Rev. Tukaram Nathuji, Pastor. Marathi service at 4 p. m. and Sunday-school at 9 a. m.

BAPTIST CHURCH.

BELLASIS ROAD. (Opposite the Byculia Club.)—Rev. William Bell, M. A., Pastor. Sabbath Services, 8 a. m. and 6 p. m.

CHURCH OF ENGLAND.

GIRGAUM CHURCH: Ministers, Rev. H. C. Squires, Rev. J. M. Macdonald. Sabbath Services, Marathi, 8 a. m. English, 11 a. m. and 6 p. m. Sunday-school, 4-30 p. m. Prayer meeting, Wednesdays, 6 p. m.

MAHOMEDAN MISSION, C. M. S.

Rev. W. St. Clair Tisdall. Urdu Service at The Lodge, Girgaum, Sunday, 8 a. m. Persian Service at the Gospel Hall, Bellasis Road, Byculia, 4 p. m.

CHURCH OF SCOTLAND.

B. B. & C. I. Railway Institute, Parel, 9 a. m. St. Andrew's Kirk, Fort, 6 p. m. Minister: Rev. T. H. Greig.

FREE CHURCH OF SCOTLAND.

ESPLANADE—Sabbath-evening Service 6 p. m. AMBROLI (Girgaum Back Road), Rev. Madhavrao Nikambe, Pastor. English Service, 7-30 a. m., Marathi Service, 4 p. m.

METHODIST EPISCOPAL CHURCH.

Ministers:—Revs. J. E. Robinson, W. E. Robbins, C. E. Delamater.

FORT—Services will be held, until the new church building is completed, as follows:—Divine Service on Sundays in the Y. M. C. A. Rooms, near the Apollo Bunder, at 11 a. m. and 6 p. m. Also at the Temperance Hall, Colaba, the Sunday-school at 9-30 a. m.; the Church Prayer-meeting on Wednesday at 8 p. m.; and an Evangelistic Service on Sunday at 8 p. m.

GRANT ROAD—Sabbath Services, 8-30 a. m. and 6 p. m. Prayer meeting, Wednesday, 7-30 p. m. Sunday-School, 7-30 a. m.

GRANT ROAD MISSION—Tamil service at 11 a. m. Sabbath School at 3 p. m. and Marathi service at 4 p. m.

MAZAGON—Sabbath evening service, 6 p. m. Prayer-meeting, Wednesday, 7-45 p. m. Sunday-School, 9-30 a. m.

SEAMEN'S REST.—VICTORIA DOCK.

MEETINGS:—On Monday, Tuesday and Friday evenings at $\frac{1}{2}$ past 7, Gospel addresses and singing. On Sunday evenings at 7. A Free Tea, with Gospel addresses and singing, every Thursday evening at $\frac{1}{2}$ past 7. Spare periodicals for Reading-room and for distribution, also cast off clothing are solicited.

SALVATION ARMY.

S. A. Hall, Bori Bunder. Every evening at 8. Services in English and Hindustani. Cowasji Patel Street, Fort, ditto at 7. Gujarati. Khetwadi Back Road, ditto at 7. Marathi. Chinchpogly ditto at 6. Marathi. Khetwadi Back Road, work amongst Dheds. Every evening at 6-30. Gujarati. Dhubie Talao St., at the back of Framjee Cowasjee Hall, every evening at 7. Marathi.

WESLEYAN METHODIST CHURCH.

COLABA CAUSEWAY—11 a. m. and 6 p. m. Rev. G. W. Clutterbuck.—Sunday-school, 4-30 p. m.

BYCULLA, (next to Victoria Gardens)—Sundays 9 a. m. and 6 p. m. Sunday-school, 4-30 p. m.—Cordial invitation to all.

Y. M. C. A.

Y. M. C. A. Rooms, Apollo Bunder, Weekly Prayer Meeting, Monday, 5-30 p. m. Also Meeting every Friday, at 8-30.

BANDORA: Old Marine Hotel.

Thursday, 8-30 p. m. Sunday, 11 a. m.

PRINCE'S AND VICTORIA DOCKS.

A meeting is held on different vessels in one or other of these Docks every Wednesday at 7-30 p. m. and every Sunday morning at 11 a. m. The vessel may be recognized on Sunday mornings by the Bethel flag flying at the mast, and on Wednesday evenings by the vessel being specially lighted up. Captains, officers, engineers, seamen and others are cordially invited to attend, and to bring their friends with them.

Notice of alterations for this column should reach us by Thursday morning in each week.

The Bombay Guardian,

CHRISTIAN NEWSPAPER & HOME JOURNAL

Published every Saturday Morning.

RATES OF SUBSCRIPTION.

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NOTICE TO SUBSCRIBERS.

Notifications of changes of address should reach this office not later than Thursday morning.

SATURDAY, AUGUST 24TH, 1889.

NOTES AND COMMENTS.

"I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness."

—THE *Indian Witness* of last Saturday says—"The severe denunciations of Mr. Dyer by the leading [official] papers in India, together with the strong language of the Viceroy's Minute, have led many to suppose that there was nothing in the celebrated 'Patna case,' but we are glad to be able to announce that the substantial facts involved are not going to be hidden out of sight. The Calcutta Missionary Conference is a conservative body, and one not easily misled by popular clamour. Some weeks ago this Conference took up the Patna case, and after a thorough examination found that there had been a very grievous miscarriage of justice, however good official intention had been. The Conference made no attempt to impeach the judgment of the High Court, but accepting the decision as given, pointed to the extraordinary fact that a poor girl of fourteen was left to suffer a loathsome fate, in consequence of a magistrate's error. The High Court affirmed the error, but no hand has been lifted to rectify it. The Conference at its session on Monday evening unanimously adopted a temperate memorial to the Viceroy asking for his intervention in behalf of the child, and it now remains to be seen what the result of this appeal will be." This memorial presents an opportunity to the Viceroy's Government of getting themselves out of a difficult position by liberating Luchminia, which, if wisdom has not utterly forsaken them, they will be quick to accept.

At the Keswick Convention upwards of ninety missionaries were present, a larger number than has ever before assembled at this gathering. It was stated at the Convention that the fund raised last year for the Keswick Mission amounted to over £900. It is intended to use this amount for sending out devoted and tried workers on undenominational lines to visit existing foreign mission stations and thus help to

promote the advance of spiritual life thereat. The Rev. G. C. Grubb, whose name is known and honoured in India, has consented to be one of the missionaries, but prefers to go out on his own charges, and not to draw on the Keswick Fund. Mr. Grubb expects to start in November, having as companion his nephew Mr. Oswald Richardson. They intend first to visit Ceylon, afterwards new Zealand, and other countries as the Lord may lead. They have already received more invitations, Mr. Grubb said, than they could probably accept during the term of their natural life. Many will join in prayer that this mission tour may be greatly owned by God.

We are sorry to see in an esteemed American holiness weekly an advertisement of a phrenological quack. Phrenology and holiness are opposed *in toto*. The celebrated evangelist Charles G. Finney once wrote a fiery pamphlet against it, showing that phrenologists provided no organ of free-will in their system and thus struck at the very foundations of the principles of right and wrong.

An American contemporary thus forcibly discourses upon being in a minority:—

What is a minority? The chosen heroes of the earth have been in a minority. There is not a social, political, or religious privilege that was not bought by the blood and tears, and patient suffering of the minority. It is the minority that have vindicated humanity in every struggle. It is the minority that have stood in the van of every moral conflict, and achieved all that is noble in the history of the world.

Minority! if a man stand up for the right though the right be on the scaffold, while the wrong sits in the seat of government; if he stand for the right, though he eat with the right and truth a wretched crust; if he walk with obloquy and scorn in the by-lanes and streets, while the falsehood and wrong ruffle it in silken attire, let him remember that wherever the right and truth are, there are always troops of beautiful, tall angels gathered around him, and God Himself stands within the dim future, and keeps watch over His own.

If a man stands for the right and truth, though every man's finger be pointed at him, though every woman's lips be curled at him in scorn, he stands in a majority; for God and good angels are with him, and greater are they that are for him, than all they that be against him.

A Christian worker whose income is small, sends us two rupees for Miss Richardson's Industrial Home for Women, Bombay, and asks us to commend this valuable institution to the sympathy of our readers. We have pleasure in again expressing our high estimate of the value of Miss Richardson's work among friendless and fallen women, and our opinion that Christian people can find few better ways of laying up treasure in heaven than by assisting her. Gifts should be addressed—Miss Richardson, Industrial Home for Women, Tardeo, Bombay.

The series of articles entitled "Gems from Romans" will be continued next week.

THROW YOUR RAGS OVERBOARD.

(ADAPTED FROM THE BOSTON "CHRISTIAN.")

When Captain Murrell, of the steamship Missouri, found the Danish steamer Danmark with her seven hundred passengers lying helpless in mid ocean, he was obliged to come to some decision as to what he would do in the case. His cargo filled his vessel, and he was under obligations to carry it across the Atlantic, but hundreds of human beings were in danger and in a little while must sink in the engulfing waves. He must choose between landing the cargo and saving the men; between steering straight for his port, or turning aside to the Azores, where he could land the imperiled passengers.

He did not take long to decide, he took the responsibility, and overboard went the bales of rags, etc., to make room for living men and women and children. And then, while the owners were wondering why the Missouri did not arrive, he was steaming for the Azores where he might place in safety the hundreds whom he could not undertake to carry across the Atlantic for lack of provision.

He had his reward in the love and affection of the rescued, in the approval of his employers, in the praise of millions in all lands, in ovations and testimonials from persons known and unknown, and finally in the honour of knighthood from the king of Denmark. He sacrificed rags that he might save lives, and thus won honour and fame and reputation that few men would achieve in a life-time of ambitious toil.

There are multitudes to-day who are as busily employed as was the captain of the Missouri. They have their own work to do, their voyage planned, their cargo on board; they suppose their duty is settled and their course is fixed. But souls are perishing; men and women are suffering and dying; signals of distress are seen; and the cry from Macedonia, and from every other quarter is, "Come over and help us."

Shall we excuse ourselves? Shall we plead our duties, our obligations, our occupations? Shall we cling to our earthly possessions, while souls for whom Christ died are drifting helplessly on time's waves? Or shall we with prompt, vigorous and decisive action seek to rescue the perishing and save the lost?

What shall be said of the Christian in India, Native or European, who counts his rupees saved, while souls around him have gone down in unfathomed depths? What advantage can there be in the possession of wealth, honour, fame, if with it there shall be the haunting memories of duties undone, of opportunities neglected, of souls who might have been rescued, but who have sunk in darkness and death?

O Christian, hesitate no longer. Decide for God and for eternity; throw over the rags, and be content to let earth's cargo perish if you can bring souls home in safety to the kingdom of our God.

LIGHTS IN THE DARK AGES.

THE WORD OF GOD IN ENGLAND.

The word of God was first brought to the British Islands in many and obscure ways not long after the day of Pentecost, and the subsequent spread of Christianity in Southern Europe. In the second century numbers of churches (assemblies of believers) had been formed in Scotland. These sent missionaries to Ireland, chief amongst whom was Succat, a Scotch shepherd. The Word of God also spread in England itself and many churches were gathered from amongst the heathen Britons. About the year 430 the Saxons poured into the country under Hengist and Horsa, and the British Christians retreated into Wales. Meanwhile one of the spiritual descendants of the churches that Succat had planted in Ireland, Columba by name, went on a missionary tour, with several other earnest Christians, to the Hebrides at the North of Scotland and there founded in Iona a great missionary headquarters from whence went many a young saint to spread the truth of the Gospel. The charge given them at this establishment was, "The Holy Scriptures are the sole rule of faith. Reject all merit of works, and look for your salvation only from the grace of God. Beware of religion consisting in external practices! better preserve your heart pure before God than to abstain from meats. One only is your master, Jesus Christ. Bishops and presbyters are equal; they should be the husbands of one wife, and keep their children in subjection." There was also a similar institution at Bangor in Wales. These two ancient Societies sent missionaries out in all directions, gathering churches in England, Gaul (France), Switzerland and Germany.

But whilst this was going on, the Church of Rome, to whom the first of Paul's epistles was written, was getting farther and farther away from God, and becoming more and more tyrannical and despotic in its false and unscriptural claims over other gatherings of believers, and at the end of the sixth century sent forty-nine monks to England, for the purpose of subduing these Scriptural churches to the Roman yoke.

THE BIBLE, AND THE BIBLE ALONE, THE CAUSE OF THE REFORMATION.

It is necessary to note here that no great and widespread stand was made against such usurpation by the Church at Rome until the introduction of printing, and the spread of the printed Word of God by thousands, and tens and hundreds of thousands.* These early gatherings of believers had the Word of God only in manuscript and possessed but a few copies of it.

First the British churches, and afterwards the churches of Scotland and Ireland were brought under the Roman yoke, by the political and ecclesiastical intrigues of these monks. The Scriptures, which so strongly anathematised such tyranny were suppressed, and the Dark Ages commenced.

But the light was never entirely quenched. There were always witnesses for God, who gathered round carefully preserved copies of the precious Word and fed upon the truths which shine from its pages, and "out of weakness were made strong" even to prison and torture and death for the crime of doing so.

* On the 21st of September 1522, the first printed edition of 3000 copies of Luther's New Testament was issued, at about the cost of half-a-crown each (Re. 1 as 14). They were immediately sold out, and a second edition appeared in December of the same year. Fifteen more editions were rapidly issued, one after another, from the press at Wittenberg; thirteen editions from another press at Augsburg; thirteen editions from the Strasburg press; twelve editions from the press at Bâle; one edition from Erfurt one from Grimma; and one from Leipsic, Europe was thus flooded with the Word of God and the reformation was secure. Immediately upon the conclusion of the translation of the New Testament, that of the Old Testament was commenced. It was issued in small parts, as it was finished, and got up in a cheap form to enable the poor to buy it.

From one of these gatherings in Ireland in the seventh century, a Christian named Clement proceeded as a missionary to the Franks in Europe, founding all his teaching on the written Word of God. He was at once attacked by the servants of Rome and cast into prison. To all the accusations of his persecutors, he said that the Word of God was the only standard by which all doctrine should be tried. After this he disappeared, being probably secretly murdered in prison.

In the year 813 some of the bishops or "chief brethren" of these scriptural churches in Scotland appeared at a general Council of the Church held at Châlons, but they were refused admission because they followed the example of Paul and worked with their own hands.

THE MANUSCRIPT SCRIPTURES IN THE COMMON TONGUE.

About this time several of the books of the Bible were translated into the common tongue of the Anglo-Saxon people.* Alfred the Great who ascended the throne in the year 871 died whilst he was translating the Psalms into the spoken language of his people. These portions of the Scripture were carefully preserved, and were as lights shining in many a dark place until the Norman invasion in 1066, from which time the Anglo-Saxon language began to undergo a change, and was gradually merged with that of the Norman conquerors, the two tongues together forming the English language, very much the same as we know it.

Many attempts were made to reform the growing corruptions of the Church of Rome during the Norman period, but the people not having the Word of God, the thing was impossible. Corruption of doctrine and life, must become worse and worse, until the salt of the Word of God is applied to it. William the Conqueror refused to acknowledge the supremacy of the Pope over the English church in many particulars. His son Rufus, taking advantage of the fact that there were two persons both claiming to be pope at the same time, cast off the papal yoke entirely for ten years. In 1164 Henry ii. passed the Constitutions of Clarendon for the purpose of punishing the wickedness of the priests, who committed no less than

ONE HUNDRED WELL PROVED CASES OF MURDER during the first eight years of his reign. The next king but one, the celebrated John, refused to recognise an archbishop nominated by the pope. The pope interdicted his kingdom, that is, ordered that no baptisms, marriages, or burials should be conducted by his priests, and also that all religious services should cease. John answered by ordering all bishops and abbots to quit the country. The pope replied by giving England to Philip Augustus, who with a large army prepared to seize it. John then capitulated to the pope, and gave him the crown of England. The barons of England immediately repudiated the right of the pope and John thus to bandy about the possession of England as though it were a bauble, and compelled John to sign the Magna Charta. John died shortly after, through drinking too much cider, in a convent whither he had fled for refuge. All these were political attempts at Reformation, not founded on the Word of God, and so were not lasting in their results. "Without me," says Christ, "ye can do NOTHING," and apart from the "Word of God which liveth and abideth for ever," no everlasting results can be attained.

In the next reign, that of Henry iii., a courageous Bishop of Lincoln arose, Gross-Tête by name, who had carefully studied the Holy Scriptures in their original languages and recognized them as supreme. He laid down the axiom that heresy was not disobedience to the pope or any outward Church, but to the written Word of God. He boldly resisted the pope in many of his wicked exactions, but did not give the Bible to the people in their own tongue. Hence his

* The four gospels were translated into Anglo-Saxon in the reign of king Alfred the Great, and by his orders, and in the reign of Ethelred several books of the old Testament were also translated.

No man has the right to criticise unless he has the willingness to participate. It is easy enough, as Sydney Smith said, to play the good Samaritan without the oil and the twopence. There are people in our churches who are always starting, thinking, planning, but they have not gone yet.—Williams.

efforts at reform were not any more lasting than the political methods.

More political attempts at reform followed. In the reign of Edward i. an Englishman was sentenced under the common-law to be hanged for daring to bring a bull of the pope into London. This sentence was afterwards commuted to transportation for life. Edward iii. was ordered by pope Clement iv. to give the first two bishoprics that fell vacant to two of his cardinals. He refused, and the Parliament of the day passed a law called the "Statute of Provisors," by which the pope was shut out from nominating bishops &c. to English sees. In 1353 another Act of Parliament was passed, called the "Statute of Præmunire," which "prohibited all appeal to the court of Rome, all papal bulls, all excommunications," and "ordered that persons carrying such documents into England, or receiving them, or publishing them, or executing them, should be deprived of the king's protection, their property confiscated, their persons seized, and brought before the king and council, in order that these their trial should proceed."

A CONVERTED ROMAN CATHOLIC ARCHBISHOP.

In the reign of this king there was a converted Archbishop of Canterbury, Bradwardine by name. He received and preached the Salvation of God as a free gift, and was mighty in the Scriptures. He did not, however, give the common people a translation of the Word of God in their own tongue. This was reserved to a man who sat at his feet, and learnt the Gospel from him, the celebrated John Wycliffe. Wycliffe began his career by assisting Parliament in its struggles against the papacy, and upheld the mighty principle that "the laws of Rome were of no value if proved contrary to the written Word of God." He began to translate this Word into the tongue of the common people in 1365 and finished it in 1380. England by this holds the proud distinction of being the first of the nations of the world to possess the whole Word of God in its own tongue, since it was suppressed through the corruption which overtook the early Church. Large numbers of people were set to work copying out this translation, and sending it all over the country, either whole or in fragments, and from that time onwards, until the Reformation was an accomplished fact, a long roll of martyrs testified of the mighty power to witness for God contained in that Word.

THE DAWNING LIGHT.

And now begins a new stage in the history of God's work in England. For nearly two centuries after this, there were two parties at work, the one spending their time, and money, and lives in efforts to distribute these Scriptures in all directions, and the other party, with an unparalleled malignancy and persistency, attempting to gather and destroy these Bibles and portions of Scripture and those who read them. The fearful battles of the Reformation are always gathered round this Word of God. It was as though the devil, the god of this world, saw that in this Word lay all the weapons that should destroy him, and, as men fight for life, so he, in furious desperation, fought against the introduction of this Word of God amongst the peoples of the earth.

Directly these Bibles of Wycliffe appeared, there was a terribly outcry. "Imagine the Bible being read by women!" was the exclamation of the monks. "It is casting pearls before swine!" was another of their complaints. "It is heresy to speak the Holy Scriptures in English!" said the priests. Wycliffe, strong in his knowledge of a living Christ, answered them, "Were the pope and all his clergy to disappear from the earth, our faith would not fail, for it rests on Jesus, our Master and our God." In 1390, ten years after Wycliffe had first begun to distribute his manuscripts, the Romanists attempted to get Parliament to pass a law confiscating all copies of the Bible. Wycliffe was, for a time, in considerable danger of his life, and was summoned to appear before the pope at Rome. Wycliffe, in reply, boldly told the pope

to bow to the Word of God, give up his great possessions and temporal powers, and become a simple pastor of Jesus Christ. He died in peace at Lutterworth in Gloucestershire. After his death large numbers arose in his place teaching his doctrines. Amongst other things

THEY WERE OPPOSED TO WAR,

and in this were considerably in advance of a considerable part of the Christendom of to-day. Great persecution followed and in 1401, twenty years after the first publication of the Bible by Wycliffe, William Sautré the first English martyr, was burned at St. Paul's. He was found guilty of heresy, because he said, "Instead of adoring the cross on which Christ suffered, I adore Christ who suffered on it." The prisons were soon crowded with readers of the Bible, and in 1417 Lord Cobham, the Shaftesbury of his day, was drawn on a hurdle to St. Giles in London, hanged in chains, and slowly burned, in a fire kept low for the purpose of extending the period of his torture. Lord Cobham's "crime" was that he kept a number of clerks copying out Wycliffe's Bibles, and distributed them over the country. About this time the Romish priests drew up a most blasphemous document called the "Constitutions of Arundel" in which they forbade the reading of the Bible, and said that the pope was "not a simple man, but a true God."

For a long time after this, the Bible was read in secret, and large numbers of little meetings of believers, generally of a poor and humble class, met from time to time round its pages. It was still in manuscript, printing not having been then invented, but Wycliffe's and Lord Cobham's clerks had done yeoman's work for the cause of God, and there were probably several thousand manuscript copies of the Scriptures and portions of the Scriptures in circulation in England at that time. But the Word of God was not confined to the homes of the poor. Just as there were believers in the palace of Cæsar in Paul's time, (see Phil. iv, 22) so the dowager Queen of Richard II was a prayerful student of Wycliffe's Bible, as well as the mother of Henry VII.

A CONVERT'S TESTIMONY IN A COURT OF JUSTICE.

Mr. D. E. Hoste, writes from Hoh-Chan, China, to *China's Millions* (London)—"We have good news from Yang-ch'eng Hien. The people are well inclined; some ten or more have broken off opium, and one or two have put away idols. The mandarin, at the instigation of one of the city district warders, has now forbidden them to receive patients, unless they promise not to preach the doctrine of Jesus. He sent for the landlord of the Refuge to reprimand him for having let the premises to the promulgators of such obnoxious doctrines. The landlord, on being rebuked, replied that if these men were evil they would give evidence of their bad character, but instead of this they had been doing good deeds and speaking good words since they had been on his premises. The official then replied, 'Why, you have followed them, and I hear the people are all being deceived by them.' The landlord, who had been cured of his opium, and had believed in the LORD, replied that he had. The magistrate asked him what the doctrine was, and what they did, and was told that they prayed and sang hymns. He thereupon told the man to give him a specimen of the hymns; so the latter sang,

He leadeth me, oh, blessed thought.

"A blessed testimony, was it not? given in a heathen court of Justice, hundreds of li away from any foreign pastors or any organised church, by a man who had only just emerged from heathenism, and had no teaching whatever from any foreigner.

"Mr. Hsi, on hearing of these things, decided temporarily to stop receiving opium patients, but to let one or two men stay a while to comfort the little band of converts, and then go forward and occupy Tseh-chau Fu, ninety li off."

"BE SURE YOUR SIN WILL FIND YOU OUT."

A TASMANIAN lady writing to the London *Christian* of a six weeks visit to Melbourne and Sydney, draws a terrible picture of the way the vice of opium smoking is spreading in Australian cities. Of Melbourne she says:—"One midnight, in company with two godly men, one a clergyman of the Church of England, the other a minister of a Baptist community, we entered dwelling after dwelling, and almost without exception, in every house the opium was being smoked, until the lanes and alleys were filled with the fumes. Young English girls were everywhere, and nothing would induce them to leave those haunts. But sadder still was the sight of our young clerks and mechanics, learning to smoke, and becoming habitués; and they argued that opium smoking was better than drink, for it made them kinder and better men. How my mother's heart did ache for them, and how I longed to picture to them the fearful miseries I had witnessed in China, by those who had become victims to the use of the drug.

"On we went, into cookshops, gambling-houses, and lodging-houses, until, sick at heart, I begged to go away. The saddest sight among the women was that of a young girl of twenty-one, who had been smoking opium for five years, and was a perfect wreck through it. We had not left this street of horrors before a young man came to tell of three little girls being ruined.

"I inquired of some of the Christian Chinese about the opium question, and they detest the drug as much as we do, and are trying their utmost to stop it. Before leaving Melbourne I should like to add that the garb of these Europeans using these dens betoken men of good position in many instances.

"When I arrived in Sydney I found matters worse, and opium smoking largely indulged in, one woman consuming as much as 10s. worth in a day."

She concludes by saying:—"Do go on, and agitate, and agitate, until England shall stop the growth of opium in India. Stop deriving a revenue from her people's ruin, and set a good example to these fast-growing, but young colonies.

"A Chinese gentleman has written a telling tract on the opium question. Anyone can obtain a copy by writing to Mr. Quong Tart, King-street Arcade, Sydney, N. S. W. I think the price is 6d."

Britain cannot sin against China without the curse returning into her own bosom, both in the British Isles and in her Colonies.

—The industry of wood carving was introduced into Switzerland some sixty or seventy years ago by a native of Brienz named Christian Fischer, who used to spend his spare time in making wooden egg-cups, napkin-rings, needle-cases, and similar trifling objects for sale. It occurred to him that the neighbourhood would be greatly benefited if the young men could be induced to employ a part of the long winter evenings in wood carving. In order to carry out this scheme, he started a night school, an enterprise in which he was cordially encouraged and aided by two Oberländers, Christian Fleur and Peter Baumann, and thus was laid the foundation of an industry which now gives employment to between 5,000 and 6,000 persons.—*Temperance Chronicle*.

STRAY NOTES.

By AN OBSERVER.

—Bishop William Taylor's lively work, "Our South American Cousins," gives a record of his tour in South America for the purpose of settling godly ministers and teachers in the midst of the European populations in the great towns of that continent. His system was to get promises from wealthy and often unconverted English and United States merchants, resident in these towns, to support for three years or more a minister and a school-teacher. He was then plain William Taylor, and as he was going amongst people who had never heard of him, he asked for a letter of introduction from his Church, the Methodist Episcopal Church of America. They refused, not because they were opposed to his work, but because there was no precedent for it. But Bishop Taylor did not feel disconcerted. He knew that when Christ, the Good Shepherd, "putteth forth His own sheep, He goeth before them," and before many days were over he obtained, unasked, a letter of introduction from Rutherford B. Hayes the President of the United States, who had accidentally heard of his mission. This was much more valuable for his present work, than the other letter would have been, and opened scores of doors that would otherwise have been shut. Large numbers of English and Americans in the Southern continent of America owe their conversion under God to the godly men and women sent out by the Bishop in consequence of this tour.

—This is good. At the World's Sunday School Convention in London, Mrs. Stott said that in China they had tried by means of pictures and sweets to lead the children to take an interest in the Cross, but it had been a failure, and they had found it a much more successful plan to begin with the Cross and end with the sweets. Indian papers please copy.

—THE *St. Louis Christian Advocate* has a kind word to say for nervous children, "Be patient with them. They are the making of our future successful men and women, for they will work hard at whatever they undertake." Some of the men and women of greatest usefulness and influence in the world to-day have been "nervous" and "stupid" children.

—I am astonished to see in an American missionary paper, copied by a Scottish Christian paper of note, that Mahomedanism is an "anti-heathen reform." There could not be a greater mistake. Heathenism in India is a manifold worse institution since Islamism was introduced into this country than before. The accursed system of *purdah* by which countless thousands of Hindu women are condemned to live in stifling back-rooms, hidden out of sight, was unknown to Hinduism before the example of the Moslem conquerors of India was followed by the leaders and followers of Hindu thought.

—At Manchester, some sixty thousand children are taken out into the country every Whit Monday by the various Sunday Schools in order to get them out of the way of the saturnalia of gambling which takes place in the town on that day, when Manchester races are held. The Wesleyan Central Mission at Manchester, one of the

fruits of Hugh Price Hughes' "Forward" policy in Methodism, has adopted the following pledge, "Believing gambling, betting on horses, &c., to be a sin against God, and a great curse to men, I hereby pledge myself, in Christ's strength, to abstain from this evil in every form, and to do my utmost to save others from it." But bad as the sin of gambling is in Manchester, it is worse in India. A few months ago the *Bombay Catholic Examiner* announced the settlement of a lottery in the vestry room of the Catholic Cathedral in Bombay, and the current number of the same paper (August 16th) gives particulars of the drawing of another Roman Catholic lottery at Hyderabad, Deccan, for building a Church at Chadarghat. A Mahomedan is private secretary. The Commissioner of Police, who is also a Mahomedan, the English educational inspector and a magistrate, are amongst the care-takers of the money of the affair. A number of the Catholic churches in India are built by the proceeds of lotteries.

TEMPERANCE MEETING AT BOMBAY.

At a meeting of the Indian Temperance Association at Mrs. Briggs' Temperance Hall, Colaba, on Monday last, under the chairmanship of Rev. G. W. Clutterbuck, Dr. Fraser gave his definition of what, in his opinion, constituted a drunkard. He thought a man had reached that stage when he was so under the power of alcohol that it was necessary to him, so that he could not leave it off, and was uncomfortable without it. Dr. Fraser said he was well acquainted with the various Native communities in Bombay Presidency, also in Bengal and in North India, and he could affirm that the habit of drinking was on the increase.

Mr. Harris read a thoughtful paper on the hindrance drunkenness and drinking are to the spread of Christianity. He told of a drinker who gave up the drink to please his wife, but who had to go down another street to avoid passing the saloons, for twenty years before he was converted. After he was converted he could boldly pass their doors by lifting his heart in prayer to God to keep him.

Mr. Rule told an anecdote from his own experience. He said on one occasion he was speaking at the Sailors' "Home," Apollo Bunder, when a man came up to him who had evidently been drinking at the bar, which, he was sorry to say, degraded that institution to the level of a public house. This man accosted him in an excited way and wanted to know who had been telling him that he had run away from home and deserted his wife and children! Mr. Rule denied all knowledge of his interrogator and told him he had never heard of him before. Whereupon the man became more excited, and offered to "smash his head" for him. Mr. Rule said it was not worth while to do that, he had better come and have a cup of tea, and talk it over. The end of the talk was that Mr. Rule left the man in tears, having confessed that he had run away from his wife and children, and left them in a destitute condition. He promised that he would return at once and live a better life.

Some Temperance odes were heartily sung between the speeches, and a pleasant evening was passed.

—Khamé, chief of Bechuanaland, who has forbidden the bringing of intoxicating liquors into his country, writes: "I dread the white man's drink more than all the assegais of the Matabele, which kill men's bodies, but it is quickly over; but drink puts devils into men, and destroys both their souls and their bodies for ever; its wounds never heal."

Correspondence.

THE AMERICAN MISSION AT AHMEDNAGAR
To the Editor of the "Bombay Guardian."

DEAR SIR,—In the city of Ahmednagar and its immediate vicinity the Christians of the American Mission are conducting fourteen Sunday Schools for Non-Christians, in addition to a large Sunday School for Christians. In July the average attendance in these fourteen schools was 749. In most of these schools some picture is given every Sunday to every boy or girl who can tell something of the lesson taught on the previous Sunday. When Hindu boys and girls can keep a scripture story or lesson in mind seven days and then tell something of it, there is good reason to hope that they will retain it in memory still longer and be influenced by it. Also knowing that getting a picture the following Sunday depends on being able to repeat the lesson now being taught helps to secure good attention for the new lesson.

We are unable to get enough pictures for use in these Sunday Schools. Therefore, if any Christian friend can send me any kind of pictures, large or small, English or Indian, or any illustrated papers which would be suitable for these Sunday Schools or contributions for purchasing pictures, it would help us in this work.

I am yours faithfully,
R. A. HUME.

Ahmednagar, 16 Aug., 1889.

THE MORAL ATMOSPHERE OF HILL STATIONS.

To the Editor of the "Bombay Guardian."

DEAR SIR,—The morals of many of the European residents in Indian hill stations since their foundation, has been, alas! a subject of scorn and derision to the heathen dwelling in our midst. Year after year one finds the Hills filled with a throng whose sole idea is amusement day and night. Theatricals, balls, and pic-nics occupy the whole time of many; the house of the Lord is neglected: tennis is openly played on the Lord's Day, and out of the few who do congregate in the House of the Lord, many go only to show off their garments, or to criticise those of their neighbours. No wonder then that the faithful few who devote their lives to seek and to save those who are lost among our Aryan brothers, meet with so little success. The finger of scorn is pointed at us with justice. Who can deny that there is in consequence a general lowering of the social and moral tone visible in society at a Hill station. To combat this has long been the aim of a few earnest believers in this place, and at length, with Divine assistance 'tis now to be hoped that ere long a purer and healthier social atmosphere will exist in Mussoorie. An influential committee for the purpose of encouraging the proper observance of Sunday and promoting social purity has been formed in this station, Sir G. Greaves as the president, Col. Bramley, Col. Ilderton (of Landour), Col. Hornsby, Captain Jennings, members, and Dr. Murphy, secretary. Two well known Christian ladies who have spent their lives in India, diligently searching after truth, have kindly given their help. With such a powerful committee, success may be safely counted on, and a brighter, purer, and happier future is before us in this place. Is it too much to hope that others stations will follow the example set them?

"O give Thine own sweet rest to me,
That I may speak with soothing power
A word in season, as from Thee
To weary ones in needful hour."

Yours faithfully,
A RESIDENT.

MORE FISHERS THAN FISHES.

By C. H. SPURGEON.

There is a legend that in some remote age a fish found its way into our harbour at Mentone, and this suffices to attract quite a company of anglers to the breakwater. Hour after hour they sit, and bait after bait they place on their hooks; but their baskets go home empty again and again. Many a time have we seen more than a score rods in a few yards all aimed at some little unknown fish, who nevertheless had escaped the peril of these terrible engines of destruction. The bait alone must have been worth ten times the value of the fish, to say nothing of those magnificent cans and baskets

so thoughtfully provided for bearing home the spoils.

Thus have we seen the waters of trade, honour, and pleasure surrounded by great companies of enthusiastic competitors even when the best gain that could be hoped for was utterly insignificant. Hundreds of candidates for one paltry situation; dozens of shops competing for a slender trade hardly sufficient for one; troops of simpletons, old and young, crowding a place of amusement where the mirth was of the dreariest order! Wherefore do they spend their time and care to catch the half of nothing? There are noble pursuits which abound with true profits, and real pleasures; but these are passed by because they are too spiritual, while the foolish multitude tread one upon another in their eagerness to find a prize where nothing is to be gained. They seek the living among the dead. Oh, that men would look to infinite and eternal things! Then would they win a reward for their watching and waiting such as they will never find in the water of this poor passing world.

A HORRIBLE MILITARY CRIME.

English papers are loudly and justly protesting against a horrible military crime which has just been perpetrated by English troops in Egypt.

The *Pall Mall Gazette* writes—

Among the hills skirting the Nile below Wady Halfa is the broken remnant of a dervish force which 3,500 strong, had hurled itself with unavailing valour upon our outposts. Five hundred of them had fallen in the fight, five hundred more were taken prisoners, the rest raging with thirst, are penned up in the hills, under the blaze of an African sun. The river banks are patrolled by our infantry, while our cavalry and the camel corps watch their flanks. From time to time they make maddened plunges towards the water, only to be shot down and driven back to die, tortured to death by thirst. "Many of the dervishes are lying dead in the desert, having perished of thirst." These that come in are nearly dead with exhaustion and thirst. What a grim picture of the realities of war is supplied by this brief telegram;

Like a Nubian lion wounded and dying, the desert dervishes at this moment lie perishing within the steel-girt, fire-flaming cordon of our troops. One after another, unconquered even by the torturing thirst, falls, is probably falling at this moment, when these lines are being read. Far below in the valley winds the silver thread of life-giving water. Between it and the men who are dying for thirst, stand our troops as gaolers, "in excellent condition and good spirits," who inflict instant death upon all who approach the river. It is as if we were watching the dying agonies of a wild beast caught in a steel trap. Yet those who are dying there, beneath the pitiless tortures of thirst and the sun, are fellow-men, brave, devoted, and patriotic, filled with a passionate faith in their religion, and eager to lay down their lives in the defence of their country. It is war, men say lightly, and pass it by. It is this habit of ours which leads men, otherwise amiable and philanthropic, to see nothing objectionable in the truculent and sanguinary ravings of "Transatlantic" in the *Irish World*. Dynamitards mutter, all is fair in war, and it must be admitted that all the dynamite yet exploded in revolutionary warfare has produced less human agony than that which we are inflicting to day on the dervishes at Wady Halfa in the ordinary course of our defensive operations. Do not let us forget, moreover, that when we were the attacking party, Arabi refused to cut the Sweet-water Canal, which alone made Tel-el-Kebir possible, because it was contrary to true religion to deprive even an enemy of water.

Canon Wilberforce speaks out vehemently against this terrible iniquity, and bravely says, "so long as the Church solemnly dedicates regimental colours, and consecrates with prayer and benediction newly constructed ironclad engines of destruction, and receives tattered banners within the walls of her cathedrals, burning incense to that delusive, bloodstained will-o'-the-wisp, called glory, she is denying her Master's spirit whilst she professes to exist in His name; and war, with all its unspeakable horrors, remains inevitable. We English are a humane and civilised people; to what utter perversion of intelligence and humanity have

we arrived when it can become necessary, for purposes of national honour, to torture to death, by the agonies of thirst, a brave foe under the burning sun of the Egyptian desert."

A MAD SCHEME.

The *Calcutta Statesman* points out some of the difficulties in the way of Sir Lepel Griffin's extraordinary scheme to settle three million English in Cashmere as a defence against Russia. It shows that it would take three hundred troop-ships, costing £80,000,000, ten years to land the three millions in India, at the rate at which the five troop-ships at present in use do their work. The *Statesman* goes into a good many other details with regard to the scheme, pointing out that the cost in addition to initial expenses would be £300,000,000 and concludes:—

So Sir Lepel's real proposal is that, independently of initial costs, we must provide 300 crores of rupees in the next ten years at the rate of 30 crores a year, for defending the North-West Frontier against Russian devices! It has been our lot to notice many wild schemes propounded by "great Indian administrators" in our time, but never have we seen one that approaches this. We feel absolutely ashamed to notice such writings: and yet this wild 'dreamer of dreams' has carried home with him something resembling a reputation as an able man.

—*Things New and Old* (Coimbatore) details a grievous case of persecution and oppression on the part of a Native money-lender, who lent Rs. 20 years ago to a man who has since become a Native Christian. The money-lender made no claim for interest or principal until lately, when he summoned the Christian before the village Munsiff to show cause why he should not pay Rs. 300, or give up his cattle and his house to his creditor and become himself with his family the creditor's bond-servants, which really amounts to slavery. The Native Christian took his case to the local Missionary, who carried it from court to court at considerable expense until justice was done, and the Christian is set free. The writer in *Things New and Old* says "I hope the time will soon come when the Government will make it impossible for an unprincipled creditor to rob his debtor in such a manner."

—A new edition of "The Sunday School Army" gives some interesting figures with regard to the number of children in the Sunday School in England. It shows that whilst in 1851, 13·5 per cent. of the population of England and Wales attended Sunday schools, more than 20 per cent. are now in attendance, or one out of every five of the inhabitants. If however, Wales be separated from England, the English percentage falls considerably. The Principality has always carried off the palm in the matter of religious education, for nearly 30 per cent. of the population are scholars in the Sunday schools. The total number in attendance in England and Wales is said to be—teachers 616,941, and scholars 5,733,325.

PASSENGERS ARRIVED.

Per P. and O. Str. *Siam*, Aug. 18:

From London—Major Poignard Mr C Cheetham Mr P Neild Mr Crompton Mr W Duckworth Mr Sealey Miss Taylor Lieut R Hall Mrs Goldie and Mr W Spencer.

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From Gibraltar—Lieut Brito.

From Aden—Hospital Assistant Isaac, wife and five children.

PASSENGERS SAILED.

Per P. and O. Str. *Pekin*, Aug. 20th.

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For Ismalia—Col A G Ross.

For Aden—Mr A Sm; the.

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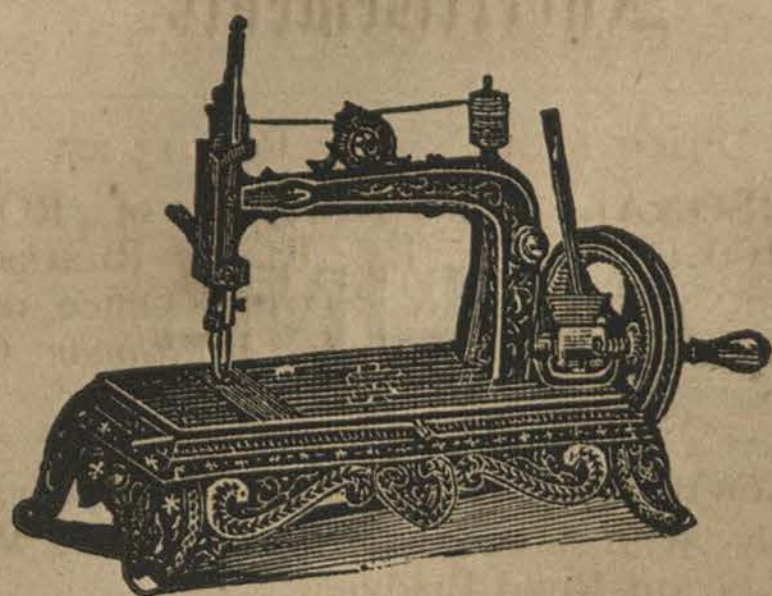
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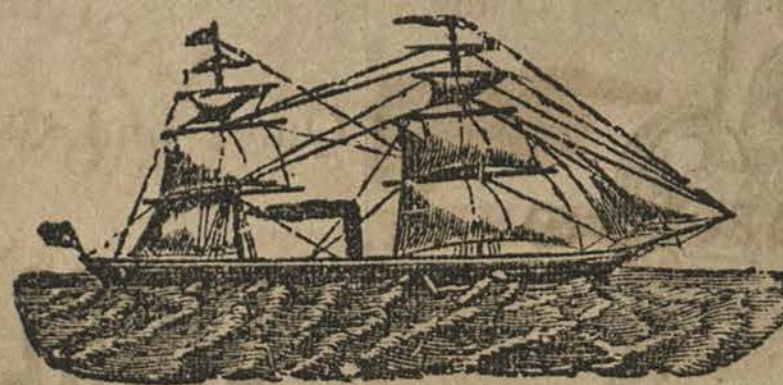
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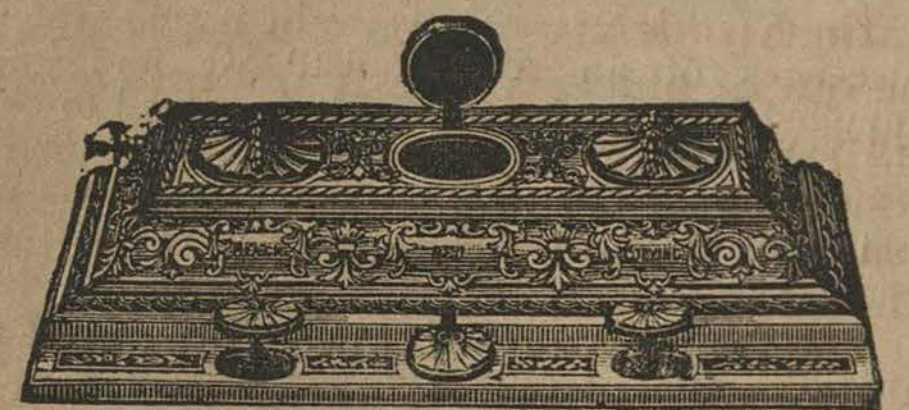
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